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General Subject Note Books XXXI

Instructor

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Q Quotations from "Factors Determining Human Behavior" - Harvard Tercentenary Publications - Harv. Univ. Press. 1937.

From the Essay on "The Nervous System" by Edgar Douglas Adrian - U. of Cambridge.

"Long ago Claude Bernard insisted that the internal environment must be constant if life is to be unrestricted. His dictum has been supported lately by two distinguished physiologists from the two Cambridges. [Cannon & Barcroft.] ... It is significant that man has more need of a constant environment than any other animal, since it is the cerebrum which has the most delicate organization and can least withstand any change.

"Human behaviour, then, is pre-

eminently the affair of the cerebral cortex. This is .... What is new is its power to combine past activity with present. ---

"The cortex can learn and can use its learning to generalise and to solve new problems. But even the simplest kind of learning involves a factor which must still be expressed in psychological terms. As Pavlov's work has shown, there must be interest, a prospect of reward or punishment, an emotional stress which will change to satisfaction when the lesson is learnt or the problem solved. ---

9 "We may guess that the state favorable to learning involves an increase of excitability and possibly a

change in the chemical environment of those parts of the brain in which the new connections are established; and probably it is brought about by the more primitive parts of the fore-brain, the hypothalamus and the basal ganglia. These regions prepare the nervous system for its cycle of sleep and waking; they are linked with the hormone and they control various kinds of instinctive and emotional behaviour. Since proof of this importance comes from cases of injury or disease. But whatever the regions concerned, it is safe to assume that there must be some activity of the emotional & instinctive level to direct the attention and prepare the brain for new associations.

"For discriminative behavior, therefore, there must be some interest: yet if there is too much the behavior will cease to be discriminative. Under intense emotional stress the behavior tends to conform to one of several stereotyped patterns. These are managed by the more primitive parts of the forebrain, and the cortex has little to do with them beyond directing the behavior towards a particular object.

"There is no need to pursue a devious argument to its certain but commonplace conclusion — that our behavior will be most effective when there is enough emotional tension to arouse the activity of the fore-

brain but not enough to submerge it in a stereotyped response. We know well enough that our emotions can cloud our judgment, and the psychologists have shown that they do so far more than we suspect. We know that some intent is necessary, that moral indignation supplies the driving force for great reforms but that rage does not help them."

From Essay in some collection on "Hormones in Relation to Human Behavior" by James Bertram Collip., Prof of Biochemistry, McGill Univ.

p. 13. "There are two basic types of mechanisms which are possessed by members of the animal kingdom, each of

see copy of this essay

of which plays a specific part in the regulation of the various functions and activities of the organism as a whole. These are the nervous system and the chain of endocrine glands. Professor Adrian has already dealt with the former. In the lower forms of animals, the great group Invertebrata, the nervous system is probably ~~predominant~~ pre-eminent; in fact very little is known of the hormones or their functions in the invertebrates. The situation in the vertebrate kingdom is quite different. Here, from fish to mammal without exception, we find the ductless glands represented in all forms and integrating with the nervous

system in the control of the animal machine of which they form a part.

"While there are vast differences between animals of different phyla and smaller but important differences between different species, there is as yet no reason to doubt, in so far as the hormones are concerned, that the active principle is elaborated by a ductless gland in the fish does not differ materially from that elaborated by the same gland in man or other mammals. An excellent example of this is to be found in the case of insulin. An extract prepared from the principal islets of teleostean fishes — from the pancreas of the elasmobranch manifests the same physiological

9 properties when tested upon a normal rabbit or a diabetic patient as does the insulin prepared from the pancreatic glands of cattle, ~~sheep~~ pigs, or sheep. There may be quantitative differences relative to the effects of individual hormones of different animal origin, but qualitatively they give the same physiological effects in adequate test objects. But though the hormone may be the same from fish to man, its functions in fish and man may conceivably be different. - - - - -

16. --- "While man as a living machine differs in no essential manner ~~from the lower animals~~, he has a brain the frontal lobes

of which have been developed to an extent not seen in other forms, even in the anthropoid apes. The evolution of modern man as a social being differing in so many respects from other species has of course been attributed to the the specialized development which has taken place in this particular part of the brain. He is endowed not only with consciousness but with self-consciousness. Entirely apart from the basic importance of this talks to psychology, it is of great significance from the biological aspect. Man by virtue of his self-consciousness

(See my copy of this essay)

In moral indignation we have a sense not of outraged love but of outraged justice.

New book titles "A New Way of Life" — "The Happier Community"

get new books by K. Burke. — The Republic

Re the power of sentiments see Benjamin Kidd.

In new book among Wickham Steed's forces whether parties will assume responsibility for carrying on the life of the nation if they are given control. Fit into timing chapter.

In new book also consider Woodworth's statement re how men oppose change of habits and when they do accomplish spontaneously change. Add to this the instance where a new machine proves its use for a felt need, especially if it gives marked advantage to its user, (e.g. motor car, telephone) + if it adds to social prestige.

Quotations from "Elements of Psychology" by Knight Dunlap - The C. V. Mosby Co., St Louis, 1936.

Chap. VII "Feeling and Affects"

"All too commonly, the term feeling is used to designate both the act (or process) of being conscious of contents of a certain sort and also the content of which one is conscious, that is, which is felt. ---

--- "We shall use the term feeling to

designate being conscious of an affect or affects, a usage parallel to perceiving and thinking. The term affect, for something which is felt, as distinguished from something perceived or sensed, is unquestioned.

"We have before us two problems: First, What are affects, and how do they arise? Second, Under what
31x conditions does feeling occur? (How are these conditions related to the conditions of being conscious in general, and in particular to those of seeing? - - - -

"Affects are such things as pain, pleasure, apathy, and contentment. There are contents which we feel. With regard to joy, sorrow, anger, and disgust; which in loose language

we may use felt, we shall have to be more cautious. There are better described as emotions, and we shall find it essential to distinguish carefully between affect and emotion. In general, we shall find it necessary to restrict the term affect to those contents which can be referred to as giving quality to emotions. Thus we speak of pleasurable emotion, painful emotion, apathetic emotion, tense emotion, spirited emotion, and tender emotion, implying that there are affects of pleasure, pain, apathy, tension, excitement, and tenderness, which qualify different emotions. We cannot follow this rule consistently, however, for we speak of angry emotion whereas it is doubtful that there is an affect properly to be called anger.

On the other hand, we may describe
hunger as an affect, but we do
not speak of hunger emotion.
Isn't "angry emotion" a mere tautology? Perry

"Our habits of speech imply that
affects, like sense data, have quality.
This implication we may well accept
explicitly. The affects have intensity,
duration, and, apparently, extent;
but the more fundamental differ-
ences between one affect and another
we can not adequately describe
as differences in quantity. Pleasure
and pain, regardless of any differences
in intensity, in duration, and in
bulk, differ in quality.

"On a tentative list of affects we
may include: suspense, ajutement,
tension or strain, depression, pleasure

pain, fatigue, relaxation, relief, intense, exhilaration, malaise, satisfaction, tenderness, and revulsion. These terms are admittedly indefinite. Some of them are abstract terms, and have with a concrete meaning. Some have also other meanings, quite different from those here indicated. .... The list, moreover, is not assumed to be complete.

"There are contents of consciousness, concerning the place of which in a list of affects there may be a difference of opinion. We shall add provisionally, as representations of the questionable class: hunger, thirst, fullness, suffocation, nausea, and dizziness. If we accept these as affects, comparable to those first listed, the answering of both of our

describe in detail autonomic nervous, which, store but relate to all other body and of the mind

fundamental questions is much simplified.

---- "There are a number of conditions, not definitely named, assignable to visceral organs such as the large intestines, the bladder, and the genital organs which are at various times content of consciousness, and may be labeled as affects. The principle
320 of economy in explanation justifies us in generalizing as follows: All affects are conditions of the organism, or of specific parts of the organism; or are changes in such conditions. This is the organic hypothesis of affects, which was suggested in other terms by Spinoza in the 17th century, and which William James and C. J. Lange embodied in their theories of the emo-

tions in 1884 and 1885. We must distinguish between emotions and affects, however, as we shall point out later. This organic affect hypothesis is more in accord with Lange's theories than with James' but is not identical with either.

"The second list of affects above includes contents which in popular language are called both feelings (meaning affects) and organic sensations (meaning organic sense data). Our hypothesis would extend this identification throughout the whole list of affects. They are all, from a certain point of view, data of the organic senses: in other words, feeling is sensing. This reduction of affects does not, however, lead us

to abolish the special class of affects, nor to abolish the department of feeling. Affects differ from other sense data in several ways. (1) Affects are literally features of the body, not of external objects. (2) Affects are not so ~~literally~~ definitely localized as sense data. Hunger, for example, is felt as in the general region of the stomach but not in the specific tissues to which it is actually restricted. Some of the affects it is difficult to localize further than as in the body. (3) Affects form, in normal life, the background of content, against which the sense data appear. In the metaphorical language one normally attends to sense data and relations in the total pattern, not often attending to affects. One distinction

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between sensing and feeling, therefore, is that feeling is inattentive sensing; although perhaps not all inattentive sensing is to be called feeling. When affects in the foreground are distinctly attended to, the condition is abnormal or pathological. It is possible that in pathological cases, optional objects and relations actually become background, and so in a certain sense affects. [Cf. the optic sense spoken of in Dunlap's other books on habits. Affects may be some of these or blendings of these or of these with sense data, or differ or optimum sense data occurring in the circulatory or entire alimentary system. ROxy.]

If we now ask: How do affects arise? What are their causes? The answer, though complex, is not obscure. (1) An affect can

result from a reaction directly. Efferent current discharged to smooth muscle causes or modifies the contraction of the muscle. ~~Muscle~~ Muscle in the walls of the alimentary ~~tract~~ canal, the urinary and genital systems, and the blood vessels is constantly being called upon in this way. These muscle conditions and changes are effects or constituent parts of effects. Effective conditions arising immediately from thought and perception are to be explained this way. [Cf. book on Autonomic System + Emotion - Ross]

2. Action of muscle due to local causes may form part of the effect.

3. Chemical conditions or changes in the tissues may constitute effective factors. [e.g. hormones, metabolic

products of the life process such as lactic acid or CO_2, products of foreign organisms such as bacilli a plasmodia a spirochetes, chemical substances of external origin such as stimulants or depressants]

4. The absence of substances derived from external sources, and which are necessary to the normal life of the body, may have important effects on the condition of the tissue directly a indirectly [e.g. Oxygen, H_2O, vitamins, calcium, iodine, etc]

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"The time location of hunger, thirst, fullness, nausea, and dizziness has been mentioned above. ~~The~~ Tension, strain, relaxation, and fatigue are probably in the striped muscles. Vision motor effects may be attributed to the visual organs. Pleasure is probably located in

some part of the alimentary canal, since the direct visible expressions of pleasure are positive movements of the muscles surrounding the mouth. Pains are of various sorts, localized in almost every part of the organism. ----- Excitement and depression have been regarded as being functions of the muscular coat of the blood vessels. The role of other feelings [effects?] cannot be pursued at present. -----

§2 Feeling

325 ~~Arousing effects = organic condition and changes, ... "feeling"~~ is a special sort of arousing; or, if one prefers a slightly different form of classification, that arousing and feeling are two forms of the same fundamental sort of living conscious.

"Obviously, the feeling process is a response process, in its complete form, a reaction process. ---

326. "It might be supposed that a feeling is a form of sensing; affects may be thought control, just as other sense data are. This is indeed a reasonable supposition, and we may provide tentatively for organic sensations parallel to sensory images. ---

Fear

330. "Fear must first be distinguished from a response pattern which is commonly called being startled. If, while you are eating, some one fires a pistol behind you, there is an abrupt change in your response. You are startled, that is to say, you feel a

certain effect which, for want of a better term, psychologists have in recent years come to call startle. This content and response are, by common usage, not called fear or being afraid. The response comes as close to being pure feeling as does any response which we can conveniently produce. At the moment of the response, perception and thought are almost completely abolished. ----

331. "Startle may provoke fear, according to the observation of a number of persons. When a person negligently crossing the street is barely grazed by an automobile which he had not seen, he is startled but will not admit fear as occurring at the

moment. A moment later he may have a realization of the rich inward, and what some describe as a sinking feeling in the gastric region, with perhaps other noticed effects, and he will admit that at that moment he was frightened, scared, or alarmed, or will use some other term commonly employed in describing fear.

"The outward expressions of fear are various. One person or animal is rendered immobile; another makes frantic movements, perhaps running in flight. One screams another is unable to speak. The glands of external secretion are variously affected upon, secretion by the sweat glands being increased in some cases, decreased in others. The mouth muscles of the stomach and

intestines, and the sphincter muscles of the bladder and urethra and of the rectum may be relaxed or contracted. When immobility of the trunk and limbs occurs, this is sometimes due to contraction of all muscles, sometimes to general relaxation. There is no common pattern of expression of fear, even for those cases which, on other grounds, we would refer to the same sort of fear. [Do we have words for any of expression of fear than any other one animal? Some yes. If fear has a thought element, since animals show fear, do animals only have fear? Do they think? Is the thinking in fear usually very rudimentary, a coma or that of the flight, anxiety only? Worry]

If monkeys feel Do we

"Aside from the expressions which

on the motor terminations of the response, various sorts of fear are popularly recog-
332. nized. There is sudden fear, and fear which develops slowly and persists long. There is stupid fear, and depressed or apathetic fear. There is fear of anticipation of something yet to happen; there is fear involving perception of present danger. There is even fear involving merely the memory of past danger.

"Obviously there is no one pattern of content which occurs in various fears and marks them all fear; nor is there one response pattern or type of response pattern in fear. In particular, there is no one type of effort or pattern peculiar to fear; or at least, if there is, we do not know of it and certainly do

not designate the emotion in accordance with it. What, then, is the significance of the term fear?

"If we compare the different fears, we find there is something common in the various cases. (1) There is a strong feeling element in the response; and there is corresponding by some strong affect a affect pattern in each case. The affective patterns vary widely and any affects whatever may occur. The affect which is conspicuous in one fear may be inconspicuous or absent in another. (2) There is either the thought or the perception (it matters not which) of danger, or threat from something,

although the something which threatens
is not always definitely thought of
or perceived. In pathological cases
in particular, the patient may not be
afraid of any particular thing, but
just afraid. (3) There is one more
requisite in order that we may be
willing to describe a certain response
in a certain situation as fear.
The person is not only aware of a
threat to his welfare, but he
thinks of or perceives this threat as
to be averted only by avoidance if
possible, not as to be averted by
combating the threatening thing.
333 This is the only distinction between
certain emotions which we call fear
and certain others which we call
anger, and in some cases the emotion

is both. In general, if the person fights or attempts to destroy, injure, rebuke, or render innocuous the object about which his emotion is organized, or attempts to dispel a threatening situation by his own activity, or even if he contemplates such a course, the emotion is called anger unless the fear thought is present also.
[Consider this re "ejection" "indignation"]

"Fear, accordingly, can be described as any response which includes feeling of any strong affect, and which involves also the perception or thought of a threat which is to be averted only by ~~~~ avoidance. In common usage, however, we do not always distinguish

with fear in this way. We designate as fear any response actually made in a situation in which we might reasonably suppose a response such as has just been described would be made. A person in a room in which gun fire begins crawls under the table; we say he was frightened, scared, or afraid. We do not know, from his movements alone, that he was afraid. We recognize this difficulty sometimes by saying that he merely adopted a wise procedure.

"The illustration which we have just used emphasizes the fact that we cannot tell from the activities of the skeletal muscles alone whether or not the emotional conditions of fear were present. Although there is a certain association of these muscular

actions with affects, the association is not fixed. One person whistles when he is afraid; another when he is cheerful; another when he is mad; and the variability is as great for other affects and other outward expressions. The same person may show certain behavior at one time in a fear response, and at another time without fear. By learning, moreover, total responses which are appropriate to certain situations, and which first include strong fear, come later to be modified into responses involving the same outward behavior, but without the characteristic fear thought or perception and without any strong feeling.

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"The bases on which we distinguish fear are the same for other emotions. A person is loosely said to have a certain emotion, such as joy, sorrow, pity, or any other commonly designated by a name, when, in a given situation, he makes any response which involves thought or perception of a certain type, capable of the vague or more or less vague specification for the emotion named. The content of the thought or perception, for each emotion, can be specified only through reference to its relational features. The particular behaviour is important mainly so far as we assume or infer from it the presence of thought or perception of a certain type. The effects present do not matter, so

long as some affects are present in relative intensity. In distinguishing emotions, the thought and perceptual contents are of paramount importance. ----

"The term emotion, accordingly, applies to responses which are highly complex and highly variable, and the names of the different emotions in the various list and the popular vocabulary are applicable rather to situations in which responses are made than to the characteristics of the responses themselves. ---- When we talk of the affects of emotion or learning or on any feature of life we are shooting on the the following problems: What are the effects of the different affects? What is the effect of the feeling response?

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What is the effect of thinking about objects or events in the various ways in which they may be thought about: What is the effect of perceiving in this or that relational way? [What element or combination of elements in emotion furnishes the energy and stimulus to action? Is it mostly the effect of the emotion on the adrenal glands? or other glands? Ashley]

To consider an emotion as a simple entity of some sort or as a particular sort of response, apart from thinking and perceiving and feeling, is to guarantee failure of progress in understanding the emotion. We may conclude that any response in which there is a strong affective element may be called an emotion. [Also this not only in supplying force energy but also in working out means for + action of body + m.v.s. Ashley]

"The nature of a sentiment can best be displayed by considering parental love. Love has been classed as an emotion, but this application of the term is not in accord with common usage. We speak of the love of a mother for her child & the love of a man for a woman, and these expressions involve the accepted meaning of the word. Love is not an affect, nor an emotion. The mother who loves her child has an affect, when she caresses it, which is sometimes called tenderness. If the child is in danger, she is agitated. Probably the whole gamut of affects, certainly the whole gamut of emotions, occurs in mother love. If the child is healthy, and all

light, the subject is pleased or grateful. If it is threatened, she is afraid or angry. If it is injured, she is sad, depressed, melancholy, or grieved. The basic limit which is a source of danger to the child. Love, in other words, is a system in which any or all emotions or affects may occur at different times. It may be said more accurately to be the predictability of given emotional responses in given circumstances. [i.e. by to organize NVR training is to include all affects, a most of the emotions, so as to make it a strong a sentiment as mother love. Strong, if it lacks anger from. ORSG.]

[Erotic love, loyalty, and patriotism are other sentiments mentioned briefly in the text]

"A mood is an affect or affective complex which persists for a considerable time, receiving a variety of responses to which it contributes and forming therefore a continuous background against which a variety of other contents appear. A mood may be maintained by a succession of responses in which the thought or the perceptual feelings or both lead through their motor discharges to cause a particular organic condition. A succession of perceptions or thoughts, each of which produces pleasure, may maintain a pleasurable mood. Fatigue, depression, or other moods may be similarly maintained. On the other hand, persistent chemical conditions in the body may maintain, as a mood, the affect which the chemical

condition ~~quite~~.

337. Desire.

"Among the various classes of emotion, desire is especially important. Desires are often described under other names, such as: wishes, urges, drives, lusts, appetites, and cravings. These latter terms are not synonyms; each has particular connotations of extension or inclusion or of theoretical interpretation, which render them inadequate as designations for the class of emotions we call desires. .... "A desire always for some definite thing. We desire that which is an end in itself, or which is a means to an end. Desires of the first sort are ultimate; desires of the second sort are proximal. .... "Desire spreads ingeniously from object to cause. One desires a certain thing;

Q He therefore desires that which will enable him to have it. ... If A is desired for its own sake, B as a means to A, and C a means to B. The desire for A is called the motive for the desire for B; and the desire for B is the motive for the desire for C. ----

338 "In the process of learning and habit formation, there may be changes in the desires from ultimate to proximal or the reverse, and desire may wholly drop out of the sequences. ----

"From the above discussion we may conclude that desire involves thinking, and specifically, anticipatory thinking. 339 That which I desire is something which I think of as to be mine, or to have a certain effect on me, at a future time. I do not desire the thing I remember,

except so far as I think of it as coming to me
a happening to me again. I do not
desire that unless I perceive, except so
far as I think of it as continuing to be
perceived in the future. ... Desire
essentially involves anticipatory thinking
but perception is not essential.

"Mere anticipatory thinking, however,
is not desire. You may think of being
sunk in the voyage you have decided
to take, but you do not desire to be
sunk. I think of the patient who is
to visit me tomorrow, of the striking
of the clock in a few minutes; but I
do not desire these events. It is true
that in the first limitation ~~these~~ desire
may be involved in the negative form
called aversion, the desire that a certain
shall not happen. ... Obviously, there
is, in desire, something more than

anticipatory thinking. This rumbling seems to be a certain affect, which as occurring in a desire we call an appet. - - -

[Ide classes desires]

342. The primary desires, accordingly may be listed as: (1) alimentary desire; (2) spatial desire; (3) protection desire; (4) activity desire; (5) rest desire; (6) amorous or erotic desire; (7) parental or philoprogenitive desire; (8) preeminence desire; (9) conformity desire."

[The appets corresponding to these are] Hunger and thirst, ~~fat~~. No name for spatial appet but its condition is in certain cases (probably a stimulus of light) and sensory changes. I designate the appet for rest - probably a muscular condition. Bowel effects my the protective appets. "The naive presupposition that the

erotic appet = a condition of the tissues of the reproductive organs, has often been entertained but is not plausible. [?] The circulatory system (heart and blood vessels) is the most probable locus of this appet. (perhaps skin and all sensory zones, also organs of movement [muscles])

---- For the parental, reminiscent and conformatory desires, there is no appet clearly indicated.

373-4 ---- "The efficiency of learning depends upon the proper distribution of practice. For example, if one has to learn a poem, fifteen minutes of practice on four successive days may be much more efficient than an hour of consecutive practice. The exact distribution of the total work (the best lengths of the practice periods and the most adequate interval between) will depend upon the length of the poem, the smallness of the units, and the method of study, i.e., whether one reads the poem through over

and over again (the so-called whole method) or whether one reads repeatedly by a short section, then passes on to another section which is read repeatedly (the so-called part method). For a short poem, to be learned in one continuous practice period, the whole method is found generally more efficient than the part method. For a lengthy poem, with the practice distributed into a number of periods, the advantages of the two methods depend on the length of the parts into which it is divided. For study, the length of the practice periods, the intervals between them, and the relation of the topics of the poem to the parts into which it is divided. No rules can be given

for the time distribution of practice or for the application of the part and whole methods which would be applicable to the learning of all poems. For a few can such rules be applied to all types of learning. The most efficient distributions of practice and the methods of procedure must be experimentally determined for the several types of learning. For school learning the best study procedure must be determined for each subject, and very likely will be different for pupils of different ages.

In the foregoing, the quotes from pp 331-332 of the book (supra pp 24-29) apply largely to anger as well as to fear. Since behind anger there is a threat of loss, we should all think, if attacked

or, rather, before being attacked, what have I done to cause that attacker a sense of threat of loss? Then change those conditions, if possible. This is the reason for constructive program in advance of struggle or to prevent it.

Animals show fear. Do they think, or is this based only on perception? Why.

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pp 454 of some book may apply to my idea re money:-

"Spurious desire is sometimes combined with excessive gratification of desire, as in gluttony and lechery. On the other hand, the person who gratifies his desires to excess does not necessarily have spurious desires, and vice versa. A strong desire for

If it's completion that matters, not completion of a relationship, but completion of a mental schema, a total schema, distributed

act is compatible with a minimum gratification if there is the need of working & if the habit of work is well established. Feebleminded persons are likely to gratify motor desires especially, but it is not evident that their desires are stronger than those of normal persons. Habit and ideational inhibition or facilitation of activities involved in satisfaction are important factors in determining the extent and the frequency of gratification of any given desire. Consider this a desire for money - for power, and it stimulates by sight of money. It indicates that other ideas might act to restrain desire for power. But these other ideas would have to be strongly integrated and have much special opportunity to stimulate psychomotor

~~Quotes from~~ "Christianity and Economics" by A.D. Lindsay, Macmillan, London, 1933. see p. 102

The system would have a word in its heart, at least its ruling classes have, and guided by money they are compelled to use the word. So we may be sure that modern civilization is doomed. Also because it is so predominantly religious. Swift decline.

Quotes from "Habits, Their Making and Unmaking" by Knight Dunlap, Longmans Inc. N.Y. 1932

p. 241. "An emotion is really a complex affair, and feelings constitute only part of its complexity. A feeling, in

any useful meaning of the term, is a bodily state, existing in muscular and connective tissue, and capable of stimulating nerve endings. By the neural stimulation from such a stimulus-pattern, a response may be initiated; and though this response the individual may be conscious, more or less vaguely, of the bodily state which initiates it. We call the response a feeling response, and say that though it one 'feels the feeling', or that he 'has the feeling'.

"In 'having an emotion', we are not merely 'having feeling'. The actual response is complicated by thinking, or rather by what would be thinking if it occurred alone, instead of being complicated by the feeling factor. The thinking which occurs in emotional response is by far its most important

feature. Popular usage is well founded in distinguishing emotions by the sort of thinking which is involved in them, for without the thought-feature, there would be no emotion, only feeling. - - -

242. We distinguish fear from anger. We say that these are distinctly different emotions. In what way are they different? They may differ in the feelings involved. From the point of view of introspective analysis, however, fears under various circumstances differ from one another very much, and angers under different circumstances also differ markedly from one another. In fact, it is not clear but that the feeling component in a certain anger

may be more like that in a certain fear than it is like that in a certain other anger. Conversely, it seems possible that one emotion of fear may differ from another, as regards the feeling components, more than it differs from a particular emotion of anger. Introspection settles nothing, but it raises interesting problems. When we consider the actual reasons why certain emotional conditions are classed together as ~~anger~~ 'fear' and certain others are classed together as 'anger', we find the reasons in the external situations which stimulate or arouse the response and in the thoughts which combine with the feeling process.

"Fear and anger both normally are

in circumstances when the individual is threatened, when something or someone threatens to injure him, or to deprive him of something. Not all emotion arising under such circumstances is fear or anger, however. There must be, in addition, the recognition of the threat as actual and serious. The thought-component is the actual determinant. The distinction between anger or any other emotion and fear depends on the thoughts involved. If the threatened individual thinks that the injury or deprivation is not to be averted by his actions, the emotion is fear. If he thinks it can be averted, the emotion is something else. [Not necessarily anger. Perhaps. It may be relation between of conviction of - special skill etc.]
[You can fear an enemy [such as lightning a tornado]

This distinction is valid, regardless of the actual feeling involved.

"We class an emotion as anger only when the thrust comes from the 243 action or the expected action of another person or from one object or source which is personified. [You can be angry with a dog, attributing personality to it. But not with a mosquito? Or with one bramble in which you get caught? Why?] Further there is necessary the thought of visiting such adverse acts, or of preventing the enemy from performing the act, or of inflicting punishment for the act. The mere thought of injuring another person does not constitute anger, whatever the feeling associated in the response. Such a response may be cruel, but without the thought of a thrust or completed injury from the other person, it is not

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anger. The particular feelings involved in anger are apparently various, and the external expressions are far from uniform.

"We are familiar with the fact that in fear, almost any external expression may occur. The individual who is afraid may be struck immobile; he may tremble; he may run; he may be muscularly relaxed; he may fight; he may laugh; he may weep. All of these various expressions occur also in anger. We may reasonably expect, therefore, that the visceral changes would be as various, and that the feelings which are felt in these emotions are correspondingly diverse. The diversity does not matter, so far as our naming the emotions is concerned. Fear is any feeling, or

complex of feelings whatever, which is integrated with certain thought processes. Anger is similarly a type of thinking in given circumstances, combined with any feelings which may arise in these circumstances.

"The analysis of fear and rage given in the key to other emotions. Jealousy, shame, pride, grief - these and all other emotions which might be named, together with the vastly larger number which have no conventional names, are determined by the thinking involved in them, and the quality of the feeling involved is not material. Each of these emotions is essentially a certain thought-complex, integrated with any feeling process whatever. Although aroused in conspicuous cases by definite external

stimulations, the thought complex characterizing any emotion may be aroused in some other way; and if feeling occurs, the result = the specific emotion. Feelings, it is clear, are not always aroused perceptually or by sub-perceptual reflexes, but may be aroused by thought processes, in response of responses which have been made habitual by associative learning as described in earlier chapters.

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"The extreme variability of feeling entering into emotion such as fear is not characteristic of all emotions. In grief, for example, the range of feeling which actually occurs is apparently more limited. This does not confuse the analysis, for even in grief it is

the thinking which determines the emotion, as is indicated by the fact that not only the external expression, but also the feeling characteristic of grief, may occur in quite different emotions also.

"We must distinguish between emotions, properly so-called, in which the feeling and the idea are integrated in a temporal pattern, and emotional moods, in which feelings persist or repeatedly recur, with little qualitative variation, though successive change in thought topics. Apathy and callousness, for example, are not emotions but emotional moods.

[~~It is~~ the thought element in a mood usually subconscious ? : not affected by the conscious thoughts ? Okay] — - -

"We must distinguish emotion

also from the systematized ^ habits of feeling which are properly designated as sentiments. Love and patriotism are not emotions, and not feelings, but are typical sentiments which involve definite patterns of habit many emotions and many feelings. Also many thoughts, but both the thoughts, emotions and feelings are related in a specific way to a certain central object - the country or the loved one. Ribot.

See Rich, G. J. "Body Anxiety as related to Emotional Excitability, 1918 Arch. Neur. & Psychiat., 20: 589-594

Further quotations from "Elements of Psychology" by Knight Dunlap (pp pp 11-47 supra)

p. 163. "A sequence of responses in which there occur two or more thoughts, which are in conflict; that is, if one idea should be made perceptually real, the realization of the other ideas would be precluded. This series of thoughts is deliberation. If, eventually, one of the ideas is realized (made perceptual) through action, or a step which leads to the realization of one idea is taken, the final response is called decision; and the deliberation and decision together compose volition. Whether desire is or is not involved in the deliberation, does not matter."

— — —

200. "It is certainly true that a

perception is equally ~~and~~ definite and vivid when the muscular part of the reaction is decided and definite. This principle has a wide range of practical application and is nicely exemplified in the reading and transcribing of numbers. If one is engaged in reading six place numbers on one sheet, and writing them on another, numbers may be carried over without error if they are read aloud, or even if read silently with distinct vocal movements. If read with minimal muscular activity, as many people normally read, mistakes are much more liable to occur."

[ ] If the perceptual or thought element in anger or fear is due to incorrect perception then the following points are pertinent

214. "The causes of illusion are complex and usually of a negative sort, since illusion is failure to perceive correctly; hence any lack of conditions of correct perception is a cause of illusion. Some of the more frequent conditions of illusion are outlined in the following list:

I. Imperfect development or wrong development of perception. In learning to perceive, before the integration pattern is well established, the reaction is liable to be imperfectly discriminative, as when a child perceives a ball as an apple. In other cases the learning process may firmly establish a wrong perception. Such errors are readier for correction through education. — — —

215. II. Different objects may stimulate the receptors in ways so nearly alike that

differential reactions can never be built for them. [e.g. the illusion of depth in a stereoscopic picture].

<16.

K. "The reactions to certain objects, and hence the perceptions of these objects, may be modified by stimulations due to other objects simultaneously present. [cf optical illusion] -- a painted ball, which alone would not be perceived as an orange, may be mistaken for (wrongly perceived as) an orange if the word orange is spoken or a gust before the object is presented. And this occurs without any ideas intervening. ----

Suppose the other objects are instinctive & spiritual integrations - then the total index - different. Risky.

"These effects are really illustrations of the general principle of integration and of the particular aspect of the principle that under normal condi

tions our reactions are not to single stimuli, or to small groups of stimuli, but to large stimulus patterns, involving all the senses. [Suggests that a correction of fear + anger may come through application of principles of Gestalt]

"V. Failures to integrate the direct content are in a large and important range of cases responsible for wrong perceptions. The person fails to notice details which are directly presented, and which, if noticed, would preclude the wrong perception. --- The causes of this feature of integration are numerous and variable. In many cases they are thought processes, which have their origin in earlier stimulations. They may be strong emotional reactions. The man who has been led by his desires, or by skilful suggestion, to expect to per-

e.g. the spoiled dessert in surgery.

ceive certain things which are to be presented in part directly and in part indirectly, will readily perceive those things; and the direct factors which would prevent the perception of that particular indirect content will not be perceived. ----

219. VI Emotion and anticipation are productive of illusion even when failure to perceive wrong content is not an important condition. ----

220. The condition of accurate perception.

"The consideration of illusion outlines sharply, by a process of elimination, the conditions under which perception is most accurate, the conditions, therefore, most satisfactory for scientific observation. The especially disturbing factors are strong emotional states, biasing ideas, unspecified

stimuli, and lack of training. These, it is obvious, must be excluded as far as possible.

"Training in the specific type of observation required is essential. A high degree of training in one line of observation is not sufficient preparation for observing along another line. Sometimes it is a positive disadvantage. The botanist, however highly trained in the observation of plants, is not qualified thereby for the making of psychological observations; and conversely. . . .

221. Avoidance of emotional disqualification is not a simple and easy matter. First of all, one must obtain a clear idea of one's emotional difficulties and must then think attentively, from time to time, of being free of these emotional faults. Such a procedure may be called an

act of will. To the anticipatory idea of certain emotional traits is added the desire of possessing those traits. The excitable impulsive can become less so by desiring to be less so; and the depressed, apathetic man can become more sanguine if he wants to. Of course, the removal of the conditions, whether environmental or ~~psychological~~ physiological, which predispose to detrimental emotional states is the first consideration. [e.g. unhappy family life, improper food, use of alcohol, pernicious thyroid secretion, etc.]

"Freedom from biasing ideas is an important condition of adequate observation in scientific work and in less formal perception. One who has a theory as to what should happen

under certain conditions is liable to overlook certain details of the actual happening and to supply false details to fit his theory. Moreover, he is predisposed to overlook defects in the conditions of the happening and to assume that the conditions which might produce the expected happenings are the actual conditions. Much defective scientific observation has resulted from such ideational error. The removal of bias is a procedure very similar to the improvement of emotional conditions. The desire to be unbiased is efficacious, and this desire must be based on a clear understanding of the nature of scientific hypothesis. We need to remind ourselves frequently that hypotheses are only suppositions made

in order to be tested, and we need to remind ourselves also of the importance of being as pleased at finding that a hypothesis does not work as at finding that it does work, even though we have constructed the hypothesis ourselves.

"The avoidance of unexpected situations is the outstanding purpose of scientific method. Observation of uncontrolled events is useful in science, principally as a means of suggesting hypotheses and experiments; but experiment is the method of testing hypotheses. Having formed a hypothesis, we proceed to arrange the conditions so that a certain group of events will happen. Foreseeing the event because we have arranged it, we are prepared to make

a definite discrimination, namely, to choose whether a certain definite event does or does not occur as a part of the phenomenon. ----

In new book put Bapu's talk on voluntary simplicity in as an appendix.

Prepare responsive readings for pacifist meetings.

The toughness of capitalism is due to our necessity to use money and symbols.

Because of the opposition of farmers and middle class, neither socialism nor single tax could probably be achieved in U.S. without violence.

Part of the thought element in

the emotions of fear and anger is the belief of separateness. In so far as religion promotes a conviction of unity, tolerance, love, respect for personality, humility, etc, it helps here; but in so far as it fails it is no good in relation to WVR. It promotes unity, if at all, on the deepest level, yet another level (e.g. like socialism) is possible on which to achieve unity, tho whether it is as complete or as strong or enduring, I do not know. Being religious does not always result in the fruits of the spirit. Being religious, if sincere, is only an attempt to secure such fruits.

—

I, on personal account the important thing! If by staying in U.S. I can write books which clarify and help make possible the change for

India, shouldn't I stay here? Doubtful, because in India and elsewhere actions count more than words or books. I can live the actions better there than here because N can understand + be willing to do it there than here, at first. She can learn it better in new environment, as I did.

It is very important to have civilization survive somewhere. I doubt if it can here, but only in India. China is gone over to violence, too, now.

The only value obtainable from a modern war is that people will have lived up to their vision of the truth. But they do that anyhow because of inherent emotional and psychological necessity, or as a people they disappear from lack of self-respect and self-gratifica-

tion. So war would mean only that the survivors would be able to survive, with most of their self-esteem gone but only that kind of self-esteem left due to having followed their own conviction, but the survival could only be on a much lower level, - morally, intellectually, materially, & spiritually.

So since the outcome would have a wound in its bosom, a great regression seems inevitable. Only those can survive at the present level who not only abjure violence but who change all their ways and live the full implications of that belief. If N and I and a few others cannot lift the full load of our environment, then let's go to India - There also people live their vision of the truth,

but this vision is clearer + truer.
It would take a considerable & competent group of people
people to survive in the U.S. but
enough in the U.S. can get together,
move from this present place and
make a community. to do this and
who would agree to the land im-
plement and necessary simplicities.
So We should go to India.

It is not like rats leaving the
sinking ship, or maybe it is, — the rats
having more sense than the people.
No courage or loyalty to past values is
involved in staying in an insane
asylum that is on fire.

to

We should pull out and go to India
soon if we have enough capital to
live on the Indian standard of present

or reform Gandhi's code of living. To wait till we can pull everything out — & get full cash value would be a fatal delay.

To develop a great system of external power (science & technology) before we develop a corresponding strong moral & spiritual basis is impossible permanently. The only wise thing is to concentrate on moral reform. Other things we cannot survive.

How can I condemn the militarists for following their beliefs which I consider mistaken, when I do not myself live up to the implication of my own ideals?

If the mistake is in the thinking and sentiments, then the place for pacifists to act is in that realm, remembering however that actions are more persuasive and convincing than words.

The mistake and tragedy of war comes not in the fighting but in the thinking further back. The Hindus are right, that thinking is right. It is the important element in emotion, too.

To say that ends are wholly a-moral denies that the means determine the end, doesn't it? Or is that a confusion of two levels, the ethical and the moral? Does it not also deny the effect of en-

environment or character? The material and the moral, like any other two levels of ~~reality~~ reality, are not wholly separate. The connections between them may be slight ~~and~~ or subtle enough so that they these connections do not operate rapidly, but only in the long run. But nonetheless the two levels are connected, and the connections do in the long run operate.

To say, as many, that tools are a-moral and can be used either for evil or good is not completely accurate, because they are the products of men's thoughts and desires. Thoughts & desires affect men for good or evil, so do their environments. Thoughts and desires do not cease to have moral

character is seen as they are embodied in material things or tools. Values may be a-moral, but not man's tools. A tool by itself has emotional and intellectual effects on men, by its mere looks and even before it is used.

Re money, see Koffka on the fallacies of stimulus + response theories. Also re the Evolution of Science as a morality of tools. Also the book by the Hartford Theol. Sem. man. and Lewis Mumford Technics & Civilization. Are intangible tools (concepts) also a-moral?

Morality is the relation of man to man (in field of goods + evils). Surely the use of tools affect these relations qualitatively as well as mechanically as quantitatively.

Money, like machinery, has given man exterior power of control over others out of all proportion to his inner power of self control. This lack of proportion makes possible immoral results very often. The morality or immorality of an action (including use of tools) depends on its relation to man's inner power of control or direction. If that control is too distant or too small in relation to the act, the act is immoral. By canceling money we make it possible to relate it more nearly to man's inner powers and also to strengthen those powers.

It is at least immoral of me to use money which I cannot control, just as it would be im-

moral of me to try to run an airplane before I can control it. Too dangerous to others. Or it - like using a typewriter which was so imperfect that it often misspelled words, and misled people. Or like continuing to employ a drunken typewriter who caused the publication of many untimes very foolishly.

—

Fit Dunlap's theory of emotion to G. Elliot Smith's idea of control of ideas over action, because of the nerve connection of the fore-brain.

Training to produce strong sentiments should probably include the creating of a pattern of emotions, of affects, and a pattern of thought and some action.

In new book there ought to be full discussion of respect for personality as a sentiment to be cultivated.

In religion there's the true and deep sentiment - a motive for n.v.r., but churches & priesthoods have spoiled & warped it ... what should be the place of churches and of religion in a movement for n.v.r., and what should be the attitude of an irreligious n.v. worker toward these two, also of an intelligent and spiritually mature religious n.v. worker toward them?

If Dunlap's idea re emotion are O.K., fear and anger can be controlled or eliminated by altering the thought patterns or the perceptions, or by preventing (stopping) effects and

muscular movements. Perhaps here is where glandular control counts

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Answer in new book Radhakrishnan's claim that society must have fighting as long as there are disorderly people. Rather, society must learn to control the disorderly people by n.v. prevention, education, improvements in environment, etc. What about the police? Always with love conflict, yes; but not always fighting

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Connect Gandhi's urging people to fight under certain circumstances with the deeper modes of persuasion. A form of respect for personality and for the adherence of the personality to its vision of the truth. A deep trust both in the power of truth and in the power of the self to find constantly more truth, if left to itself. It is a conception of freedom ~~its~~ & of responsibility similar to that of President

Client's re freedom to ~~[illegible]~~ students to get drunk. Cf M.W. Also with "the Freudian Wish" child-flame relationship. The violent persons who are thus tempted to learn by experience & urged to get experience and to test it themselves, cannot help liking the N.V. person who thus gives them freedom. They feel inclined not to coerce him. All this has a bearing on what N V Rs should do if ever comes.

Voluntary poverty & unity with poor is not being good; it is being merely sensible. So also with manual labor.

Possibly a Nursery reaction, ~~[illegible]~~ that my ideas may tend toward self-

righteousness, - may indicate only an unwillingness of the English to change.
Principle of institution.
Probably the Br. will change only after they have suffered a big loss. E.g. They changed their colonial policy only after they lost the U.S.

The combination of money (plus land ownership) plus tool discipline plus science prevailed over the X in religion. Probably a version of money (plus simple tools) plus K (i.e. hand tools for clothing material) plus a version of religion in the light of science, plus n.v.r., will make a big step ahead.

We do not learn from history because we comfortably think that we are better or more clever than our forefathers, or we think that conditions now are new & unique & different from what they faced.

Check up my money article by Dunlop re Indus + bearing of studies.

Not to go to India or to do what I believe right because we possibly may escape war, is wrong. I must go for love of right, not to escape the consequences of my people's wrong. I will have to pay my share wherever I go.

In new book state what would happen if Japan or Italy made a country trained to war.

Re money, if my proposals for reform are not practical, my analysis of the dangers may help to create efforts or to suggest other reforms.

War is a money and power over people which corrupted and abridged

the Franciscan movement? Or its acquisition of much land?

In my book, state money more closely to implicity & to the poison of power. Also more to H.V.R. I suppose E.J. Goodale would say that what has poisoned the R.C. Church, & the monastic movements is their becoming big landowners.

In my book answer the criticisms of Roger Baldwin, William Stead, Radhakrishnan, The Times Review of my book, Liddell Hart, + Donnelly as to the abuse of war + as to ~~self~~ tendency to self-righteousness. Correlate also H.V.R. with war as a convention so clearly set forth by Milne. Also discuss police + crime, following Ogburn's conclusion (2 books)

Much of the courage in any action is because our emotion is so great that we forget everything else. If so, get violently interested in people & be nervous. Or if in anger, it is because our perception & thought is so vague that we can win by fighting, then we need to develop an equally clear perception of our superior power by non-violent methods.

If we assume that this element in the emotion of anger is a subconscious thought, then the problem is how to make the new thought subconscious. Will constant mental repetition help to drive it into the subconsciousness?

In part of our indifference, because all of us, in spiritual and moral

affairs, do not mean what we say and do not come together to say what we do not mean? In earlier days they did mean more what they said, because units were smaller, life was simpler & clearer, money had less power, minds had not developed inner fields and a sense of the reality of ~~the spirit~~ spiritual forces.

People won't do anything new unless it gives immediate satisfaction and pleasure - money, intellectual, emotional, financial, religious, etc., continues to do so. 1.2. They need a selfish appeal. Make training for people such, so far as possible, except (It must satisfy the present + prepare for the financial future.

Money is a tool made for purposes that

involve morals, i.e. exchange, saving, credit, power.

As soon as a man puts a thought out of himself into material form, does it then become a moral?

Tools are extensions of our own hands and minds. ∴ they do acts. Acts relating to other people are moral in nature.

Communism is a dictatorship & and dictatorships, like war & and war.

In to your letter my at beginning to select from those which the ones which seem most feasible at the start, and maybe

later take up others only if and as soon as they seem advisable.

If money article gets published send to Roger Baldwin, JN, Dick Sheppard, Phil Mumford, Clarence Pickett, Bob Fenner, Howard Brubaker, Douglas Steere, Rufus Jones, Bob Yarnall + Mr Gentleman, Irving Fisher, W.J.H., J. M. Keynes.

Can Jerome be won to my money idea + K.?

Check my money theory by K's ideas re money.

Nevin could make a shift to supporting workers' cause, simplicity, etc in India, where the differences are made dramatically clear, but she could not do it in the

U S. [redacted]

militants + people who see no way but we must be true to their vision, and we must not obstruct them from so doing with all their might. If we come, Stop telling them they are wrong, because that is their time for action. ^ O themselves they will after the war be sore at our "told you so" attitude, + hence will not concede that perhaps we were right. To tell them as they go into action that they are utterly wrong is to give them advance notice of a desire to say "I told you so"; but to say "You are right to go when you believe that is the way" is impelled of

Also because opposition at same time would draw all grounds of attack of Communist Party in this.

and is powerfully present.

their personality even though it costs the nation of us very heavy toll. Humanity always has to carry the burden of its ~~stupid~~ mistaken members, but it will have to carry that burden longer if it does not show respect for the personality of these ~~stupids~~ mistaken ones, for then they get resentful & refuse to change or to learn.

Passing such a crisis for that segment is proof of its depth & sincerity.

When war comes the militarists have some fear and would have much fear if they were suddenly deprived of their arms. The very idea of pacifism frightens them. ∴ Gandhi doesn't talk us. Br. Grant most of the time, but only in times of ~~his~~ vindication of his own forces for struggle. Most of his time is spent in constructive work, not of petty for the poor.

Not only should those who have a sword in their hands take it out &

destruction of civilization a new idea will survive even the destruction of a nation or a civilization, of Jesus & Socrates, and enables a better civilization to grow up after it.

use it, but we should not oppose them in doing. Work and wait till their mood & their conventional ideas change & the futility of war is clear even to them.

For militants, the only alternative to fighting is committee. In the mood of actual war, certainly at the beginning, they cannot be argued & even emotionally changed into pacifism. ∴ We should not argue with them or put forward our beliefs at that time verbally. Refuse to go their way, & act our way, but don't talk. Time for talking is when war weariness comes. We would not feel such an urge to protest & argue verbally if we were fully engaged in constructive action, I believe. Also perhaps if we

Partial submission in order to dominate later. Stalin did. Stopping to compromise. Survival of the fittest. But was dont not practice? They like to be dominated. Hypocrisy could run their world.

did not ~~make~~ ourselves feel unhappy and want to vent our emotions by an argument with a protest against militants + militarism.

When people say Italian modern war the fighting is by airplanes + ∴ no contact + ∴ no chance for N.V.A. to persuade, point out that in India the air bombing is only on the violent Afridis, + not on the gentle plains Hindus. This is partly due to terrain but not all. Also point out that if a country adopts N.V.A., the training + practice it undergoes will become known abroad, it will stop imperialism + lower tariffs + generally at any density. ∴ no incentive to make a modern air raid upon it.

Work out actions to express each sentiment :- toward friends, toward strangers, toward opponents. 2) Manual work - as an expression of humility.

On the pamphlet, since most people will not read much, I should not insist on so much of it as I do in my pamphlet now. That is for leaders. Substitute our book as my 3 pamphlets, and prepare a book of responsive readings for use of average persons in meetings.

Manual work is putting humility into action. Cf. X, a carpenter, who said "He that would be greatest among you let him be servant of all." Foot washing

When seeing a wicked + unfortunate person, instead of saying "there but for the grace of God go I", the truth is "There go I". (Then help yourself, i.e. that often). This gives a new meaning to "God helps those who help themselves".

—

Re agreeing only with the poor, just to become poor because I haven't enough to keep in the class where I was born is n.g. I must work with great energy for the cause of all, not merely for the poor.

—

Groups of 2 or 3 pickets engaged in actual struggle should sing together before going into action & sometimes while in action

Why not use enemas as a routine measure in all cases of bacterially caused fevers or other sickness? They help the body by washing away its toxins.

Since an inevitable danger is more fearsome than an indefinite one, the n.v. victim should realize that the inevitable effect of violence is worse & more violent. ∴ He can willingly die to prevent n.v.r.

A title for my new book might be "Creating a New Civilization". "Building a New World". This new theme would broaden out the basis of n.v.r. & get rid of purely political connotations. If the book has to wait for publication until

after a world war, such a title might
mean better. Getting rid of the
deep social controls - violence & money
+ land rule
& — and building up a new
society based on different controls.

In relation to my letter to Dick
Sheppard re what to do if war comes,
& Gandhi's working hard for working
during the World War. Christians
must enlist & so must cowards.

If the "render unto Caesar" passage
means what Milne & the Pagan say,
(i.e. "what matter if you are a conquered
nation & yield tribute provided you obey God's
laws") is true — and I think it is — and also
the type of further submission to tyranny
exemplified in turning the other cheek,
giving the cloke as well as coat if need be,

and going the second mile, — why isn't this just cowardice + lying down to let the wheels run over you, or won't it result in cowardice? No, because the loving of your enemy, the forgiveness of all, the doing good in return for evil, the carrying out of the Sermon on the Mount, will cast out fear by love, will create unity, will change the opponent's heart, will be the fruit of discipline & preparation needed for N.V.R. This dedication in Gandhi's program as well as in Jesus' program, and explains why the political opposition can cease from time to time provided the deeper preparation goes forward more strongly. Also explains to what a pacifist should do if war breaks out.

Also the idea about π, showing what taking thought for the morrow, the detachment from passion will do when free + eager.

Gandhi has evolved an economic

implication that Jesus did not or did not have time to develop. "greater things than these shall ye do" and the Holy Ghost will teach you further implications, and Jesus.

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of the sermon on the mount

How much would fascism prevent one from doing & or living out! The Jews were a conquered and subject people. Even tho one's children were taught other things in fascist schools, if one could still live out most of that sermon would not one's example counteract much of the teaching?

[redacted]

The two foregoing notes also have a bearing on what should pacifists do if war is declared. Jesus did not protest against Rome

or against soldiers, - those committed to violence. He did, in time of peace, try to persuade others not to use the way of violence, and he himself refused to ~~don't~~ go that way. He talked about a soldier's duty of obedience. Of the centurion.

It isn't true to say that Jesus did not tell us what to do next after you turn the other cheek, or how many times you should keep on turning the other cheek. He said 70 X 7 Silly Jokes
next to love your enemies, not just by words or sentiments but by deeds. If we follow those instructions beforehand by way of prevention, we probably won't have to even turn the other cheek once,

for intelligent love would have already made that man a friend before he could become an enemy, or if applied afterward, it would transform him ~~at~~ from an enemy into a friend. If we, out of selfishness or lack of imagination or of sympathy or of intelligence let matters drift until he has become an enemy & hate me, then I ought to get my other cheek struck in order to arouse my intelligence, it is only paying the price, in most cases, of my stupidity or laziness.

If ~~real~~ peace is based on the existence of right; and if might does not make right; then might cannot make real peace, only possibly the kind peace of a jail.

How to act in the present crisis without a great leader, e.g. when Gandhi & Dick Sheppard die? Just as apostles did. Give up to routine. Carry on ideal to top of our ability. Trust God to do the rest.

Quotes from "Christianity & Economics" by A.D. Lindsay, Macmillan, London, 1933

p. 62. "A pervading sense of powerlessness in the face of economic circumstance is terribly characteristic of our modern outlook."

p. 61. "A world of what have been called secondary relations living with it a world of mind-bound values."

"There are so many more obvious evils in our civilization that it may seem over-subtle to emphasize this, but if we accept the words of Jesus—

"where your treasure is, there will your heart be also" — the poisoning of our sense of what is valuable in life must matter far more than anything else. For if our values go, no tinkering or mending of ~~instruments~~ will do any good. I.L.B. that in the case of money, not only is the value sense corrupted, but it is corrupted by means of the instrument, so that for the clever, keen subtle minds which are so largely influenced by the money end, the poisoning is not only inevitable but is kept permanent.] ....

or. "A great deal of the malaise of modern industrial society comes from men suffering evils which are not being remedied and which they get believe could be largely remedied. I have seen something lately of a very remarkable piece of work among the unemployed, the

whole means of which depended on the sympathetic understanding of the effects of unemployment on the minds of those who suffer from it. The originator of this work expressed this effect by saying that the unemployed felt like ghosts. They had no place or function in the social system. No one wanted them. A ~~system which cooks for the mutual aid~~ --- (an unemployed

p. 82. The State, acquiring that unemployment is resulting over which the individual has little or no control, has set up an elaborate machinery of Labour Exchanges, Training Centres, etc., to get men back into employment, and has in the meantime arranged this unemployment insurance to support them. But it has done

nothing, and can, I think, do nothing, for how they feel. It cannot restore their sense of personal worth & dignity. In our economic system, not to be wanted is to have no place or function. The conductors of this experiment reminded themselves that men at the other end of the social scale who are not wanted economically, that is, are not working for money, keep their moral self-respect by doing voluntary unpaid work for the community, and they resolved to give the unemployed an opportunity of doing the same — with remarkable results in the reinstating of them ghosts as functioning members of a real society.

I cite this only to show how real such considerations of status and personal dignity are, and how true it may be that men willingly leave the countryside

for the higher wages of the industrial system, and yet bitterly resent the price they find they have to pay for them.

"If this diagnosis of the widespread bitterness with which our industrial system is regarded is at all correct, the criticism which is implied in it is not a criticism of economic relations as means, not of buying and selling & exchange to further purposes, but a criticism of the relations of organizing and being organized — of commanding & obeying — of factory production which introduced them into industry where we think of nothing but economic efficiency. — — —

85. "In so far as capitalism has tried to find a basis for the government of

men in economic relations alone, making men submit to discipline and order from fear of dismissal, it has sought to base government on a principle which has never been successful and has always provoked bitterness. Contract and cash returns are an excellent bond for relations which do not engage the personality. But no one can be in close relations with other men in the real coöperation which organized work involves, without giving himself; if he gives himself only in a cash nexus he is giving himself for money — i.e. he is selling something that ought not to be bought or sold — and yet if he refuses to give himself he can give only grudging coöperation. — — —

131. "If it is the case that the tendency

of the economic system - to immerse us in secondary relations, we need to recover not only our sense of God but of ourselves in God, and really learn to care about human personality: and we cannot do that unless we learn to care about quality in the smaller worlds of personal relations, to practise that kind of knowing and caring for one another that takes time and love - something which cannot be produced by organisation or by mere method. In the small circle in which we have control we have got first to learn to put first things first, and we can only do that by caring for them enough. Unless we know in intimate experience what true friendship is, what is the use of

beginning to think of moulding economic relations more on the pattern of friendship? We have to learn that these values cannot be got on the cheap, by organisation and system apart from practice. We have got to cultivate, not only in our worship but in our human relations, economic and political. We must become anything that maintains and raises spiritual standards and learn really to believe in them. We must have something of the spirit which Jesus had when he turned from the multitudes and communed himself with the twelve - yes, and when he went into a desert place apart and there prayed. We need the Practice of the presence of God. - - - -

) – an appendix describing the work of the Labour Corps in the World War, in France.

p. 163. – "Even in British labour companies were not working for the benefit of a capitalist; they were working for the public good. [illegible] Other significant pp are 56, 57, 59, 70, 75, 100, 102, 109, 112, 114, 117, 119, 138.

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) a more subtle, change on how names inevitably become code-words. The names must be very carefully chosen & curated from time to time.

) If the chief desires of the disinterested nations, the chief urges to war, are for (1) economic security, (2) military & naval

~~no foreign attack or domination~~

security, (3) prestige (4) desire for a decent standard of living (4) power, — then n.v.a. is the best ~~only~~ because it aims against military threat and removes injustices of all kinds, and reduces drive + need for prestige + power.

In ~~many~~ pamphlet point out, as suggested by Commonsense, that having money represent a store of value is a great mistake, yet one which is inevitable in the breakdown + absence of adequate ~~security~~ security provided by strong caste, family, or community support. Publicly ~~issuing~~ issuing function would greatly weaken the store of value. Many whether this function of money is cause + effect of breakdown of other social means of security. Together with violence it seems, historically, to have been the cause.

Desire begins with curiosity and attention. Since science directed them to the outer world, desire naturally found expression in economic channels. Now curiosity + attention are shifting slowly to the inner world because of the revealed limitations of science + the breakdown of economies. In V.R. may be a strong means for creating the shift, and training for it V.R. the program for so doing it.

One of the reasons why people are so loath to relinquish their social position is because of the fact that means tend to become ends. Social position is a means but many people spend most of their efforts to attain it.

The means becoming the end is one reason for the corruption of the church & of money. The church is a means to such spiritual truth & life, but many of its members regard it as the maintenance of the church as an institution more important than living according to spiritual truth.

In making up to for your pamphlet into a book chapter, propose it not only to increase a to know w.r.t. but as a method to enhance your life & your power, to attain security, to attain decentralization, to win social justice, to get more happiness from life. Might propose it as reinforcement to the family & of caste & for creation of a new form of social organization. Very important to make it good.

The F.P.A. pamphlet on "Peaceful Change"

and the article in the next Pilot
by Journal showing effect of militarization
on unhealthy, shows how important the
spread of V.D. is to the revival of
Ger. life. Morality is deeper than
economics.

The opium wars in China +
the prying open of Japan by the
American navy shows how violence
has been the starter, often, for
commerce + economic advantage.
Of hut taxes in Br. ~~Africa~~ Kenya.
to compel negroes to work for
Europeans.

Since so many thousand copies of
the pamphlet have sold why not
propose revising it + getting out a
stronger edition. It will stand further

than the books can be put out sooner.

When the American colonists founded the new world they took an economic step backward in order to find civil and religious freedom. That is, they left the cultivated fields the established town and civic homes, the orderly cities and civil & political life of Europe and went to much more primitive economic and social conditions in order to gain freedom. They used much the same tools but had to apply them to some different kinds of materials. Part of their food was entirely new. They developed partly new political forms.

So it is with K & land work. It is economically a retrograde step, a partial regression in modes of production, but it is adopted a strategic retreat,

If they found they could not get it from there

to win freedom from violence.

Its relation to N.V.R. is that as a means of production, land took present development of production beyond demands & hence cut down one of the big causes of war; they mean better adjustment with nature resources like working of soil & other resources; as a discipline they help develop self-respect, self-reliance, security, carefulness, social stability, courage, patience, thoughtfulness, mutual respect, economic etc. self-control and, temperance, simplicity of living; in relation to probable forthcoming decrease of population it will be remedy; it is best solution of psychological and re-problem of unemployment.

This adventure must undertakings, deprivation, economic insecurity and danger to life on the part of the colonists. It will mean the same to N.V.R's. But it is worth it.

Strict honesty with ourselves, our past, and our nation's acts will drive us into being humble.

Much of the moral indignation of people against Japanese aggression is based on a desire to escape paying for our own past selfishness (tariff), aggression (Texas, Calif, Philippines etc), and pride (Jap. Exclusion Act).

~~Most people, perhaps~~ All people, want a sense of significance in their lives, and most ~~of the~~ people can't see how to get it by single humble living; there an element ∴ to lower our social status. Pioneering values do this to us. We need to translate our values. Buy 2 chapters on simplicity and money are intended for this purpose. Admire Hindu unity for

providing a place for simplicity, and a stage in life for using it.

Re the pamphlet. Since most people will not read much I should not urge as much reading as I have. That much is for leaders. Substitute one book & say 3 pamphlets, and prepare a book of opposite readings for average persons to use in making up their themselves

Tools bring in the problem of structure & function.

Money reform is perhaps a necessary preliminary to socialism because human greed & selfishness must be reduced before the great cooperation

required by socialism can develop. Also a preliminary outlook to carry before single-tax can be achieved, I suppose. Work this out. Only after money reform will the land and be clear enough intellectually for any action from people en masse.

—

Take no thought for the morrow connects with the matter of money as a store of value, and security in community relationships. The Sermon on the Mount must be realized as an entirety. The difficult parts can be put into action only if the other parts are also fulfilled.

If it were, it would create community - unity, a change of values.

—

Re tactics for pacifists in war, God its identity. X war silent when

Pilate 'asked' 'what is truth'. Not he that saith Lord, Lord, but he that doeth, etc. Silence is kindly + ∴ a part of WR's program.

In the new book, give the basis for my faith in humanity.

The pacifist's security is wholly in intangibles; or confusion + intangibles

Norman Thomas says pacifism could work for the masses only if it becomes a religion. But nationalism has come to be a kind of religion. If it has taken say 500 years for nationalism to grow, why not devote 500 years to make pacifism equally powerful. The results will

certainly be worth the cost. Make the change pleasant and immediately advantageous & we will get there soon.

Re emotions, - a sentiment may be regarded as almost like an extra bodily organ, like a gland, in that it gives intra-organic stimuli. See Wheeler - Views of Psychology at pp marked in book, especially pp 216-224) ideas and sentiments modify the line of least action by grounding counter-balancing forces & adjustments. They also modify the goal.

See also Hamilton on all this.

Retraining see Hamilton, Dunlap, Wheeler, Koffka. There is in training the problem of control of fear & anger, and of development of love & constructive work.

There are related because you have to drive fear + anger out by love. Constructive program is partly the means of inducing mass as well as individual love. How to produce stronger realization of our unity as a species.

In th. pamphlet put in that doing acts of kindness and interest-affection cultivates love and ∴ displaces fear + anger, + provides the counter-force or counter-inner-balance so that anger or fear will not arise. Some enlarges the organism (self) within which the balancing takes place. Some is a sentiment; not an emotion.

Also put in how to alter the idea element in the emotions of fear and anger + good so as to change the whole thing. Think this out clearly

Endless way fear + anger come from attachment (+ aversion) of self.

Do handwork to escape from the bad effects of capitalist-controlled machinery, until money reform is secured. After that and after N.V.A. is widely practised, we can take on machinery again.

If a man acts a/c to his thoughts, he lays the basis for an emotion since emotion is a combination of thought and bodily changes (feelings + effects). By developing a pattern of effects & correlated ideas and welding them by action, we create emotion and eventually sentiment.

What sort of thought or perception is present in an emotion? A subconscious one, a one derived from racial inheritance, or imitation? One derived from childhood?, since then

the various emotions are formed and established. Perhaps it is merely habitual + ∴ no longer conscious? Will many oral repetitions of the new ideas help sink them into the subconscious, à la the idea of Coué ~~psychology~~? Also modulation?

It requires a dramatic personality to catalyze the social elements or to crystallize them into new forms. Gandhi is such.

Money, like machinery, has become largely independent of man as its motive power. Certainly morality does not give money its power. So money is not like a tool in this respect.

Because money acts to store and measure value, it is different from

ordinary tools and symbols. By virtue of this value lounge money takes on moral qualities and ~~[illegible]~~ its use creates moral effects independently of the various motives of its users.

—

In order to minimize vs. fascism, we will have to become very humble in their social + economic status, so despised that they will be little interfered with. Put this into the pamphlet

—

"In social integration, the locality through which power is transmitted is in the cultural inheritance. It is independent of protoplasmic continuity. The transmitting agent is the emotion of the ideal. Transforming change or a universal rule

can be established quickly, i.e. within the lifetime of a single generation."
— Benjamin Kidd

"Nothing marks the cultured man's emancipation from the force of his present needs so much as, superficially considered, his discovery of money or money-like mediums. These permit the postponement of the satisfaction and fulfilment of his needs to any other convenient time." — Essay on "Psychological Needs" by Prof. D. Katz in "Human Affairs" ed. by Cahill, Cohen & Travers, Macmillan, London, 1937. p 41.

In training for N.V.A., emphasize the importance of kindness.

One reason for learning a handicraft is because leaders of N.V.A. must establish by some such means their visible unity with the masses. Also because the next depression will create a vast proletarianization of the middle class, including N.V.A. Acquire a skill in advance which will enable us to support ourselves.

Perhaps I might, if stenography does not support me, go in for dietetic consultation. Create a new profession. In that way I could be useful, earn money, do charity work in that field as well as paid work, adhere to my interest in medicine at large.

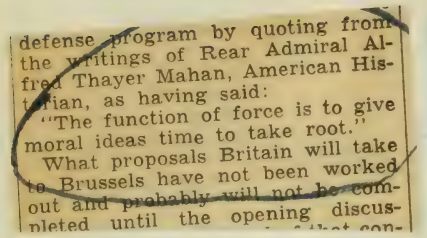
May not one reason for the failure of the single taxers be their dogmatism ~~of~~ as a piece of strategy? They insist that George's thesis is the complete answer, the root of the trouble. But they go further and say that there is no point in attacking any evil but that, - all else is wasted time. But private appropriation of community-created land values is ~~both~~ my old foe is probably the strongest fort of our privilege.) ~~But~~ am not sure that it is abolished even in Russia.) think it is poor strategy & poor tactics for a weak force of reform to attempt to carry the strongest citadel. Better to weaken the foe at other points, especially as that simplifies & clarifies the whole

Single taxers over-simplify. Cannot see the value of planks other than the land fetish.

~~pas~~ set of problems & makes the ultimate victory much surer. Lenin did not win by proposing this, but by promising to give the peasant their own land, & they took it in terms of private ~~ll~~, or at least no more than village community control.

In "Technics & Civilization" by Lewis Mumford, here are some significant pp. to copy out quotations 281, 282, 283 many, 297, 298 (21, 299 301-2, 316, 317, 324, 325, 330, 347, 348, 350, 353, 355, 363, 364, 366, 367, 370, 374-5, 378, 379, 381, 397, 416, 419.

See Brooks & Warren on anger



defense program by quoting from the writings of Rear Admiral Alfred Thayer Mahan, American Historian, as having said:
"The function of force is to give moral ideas time to take root."
What proposals Britain will take to Brussels have not been worked out and probably will not be completed until the opening discus-

Refute this in my book
See Note Book

Quotes from Kurt Koffka's - "Principles of Gestalt Psychology" Kegan Paul, London, 1st Impression, 2.4. 1935

p. 366. "The Ego, being the complex structure we have shown it to be, contains a great number of sub-systems under pressure, all of which could be relieved by some action or other. Naturally most of these stresses must, for the time being, remain unrelieved. So the question arises which of all the possible factors — and we must include among them the pure field forces and the object-Ego forces as well as the pure Ego-forces — will at any given instant of time gain control, ...

8-311. "All action is a process by which tensions in the total field are lessened or removed. Because of the multiplicity of such tensions and their mutual interdependence the possibilities of action are practically infinite. And small actions may have enormous effects. An action may relieve a stress in an Ego system which at the moment was isolated from the rest of the Ego and in full command of the situation. The result of this action may conditionate the whole life of the agent. ...

8.406. "Emotions, at least as experienced emotions, may belong to different parts or aspects of the total dynamical situation. There may be emotions arising with creations of tension with their working, and with their relief."

pp 407 ff report of Dr. Dembo's ~~pp~~ experiments on anger.

408. "Dembo's experimental method consisted in confronting her subjects with an impossible task (two different ones were chosen) and demanding a completion from them. Her experiment lasted between one and two hours and was usually continued the following day. The experimenter and a special reporter were in the same room with the subject, the former sometimes interfering with the actions of the subject. In all cases very genuine emotions of anger were aroused, manifesting themselves in cursing, threats, rudeness and acts of destruction, and even in one case in the subject's rushing out of the room and being found in tears in another.

"Dynamics of Anger. The actual symptoms or expression of this emotion varied from case to case, but some fundamental aspects of the dynamical situation were common to all. I quote from Dr. Dembo: 'Heterogeneous as all these processes are, dynamically they can be derived from a few fundamental factors in a relatively unitary manner. On the ground of the topology and the field forces of the situation there arises a conflict, an opposition of field forces in very diverse directions. The increasing togetherness of the situation produces strong tensions which at the same time bring about a loosening and destruction of the boundaries of the total field.' (p 117)

"Dembo's paper deals in great detail

with all phases of the arousal of these tensions and their consequences. Let us single out a few points. What is the cause of these tensions? Lewin's answer is: the existence of barriers which constrain action. Of these there exist two: first the internal barrier, which prevents the subject from solving the task. This may be, or be constituted in, an actual physical barrier, it may simply be the insurmountable difficulty of the task. This barrier soon becomes endowed with a negative demand character, so that the subject is in a conflicting field of forces: he is drawn towards the barrier by the valence of the task and the positive demand character that the goal has assumed

by his wish to fulfil it, and he is repelled by the barrier because of its negative demand character. The relative strength of these two vectors not being constant, the subject should be alternately attracted and repelled, i.e. he should move toward the barrier and again away from it. This vacillation was indeed "one of the most striking and absolutely regular phenomena in our experiments" (p. 63). However, if the negative vector of the barrier is stronger than the positive one, why does the subject not go away for good? This is prevented by the second, the external barrier, which may again be either physical or, as in most cases, mental. In these experiments the external barrier was provided by the general social and professional

situation, the fact that the subject indicates to cooperate in the experiment. In ordinary life, customs, manners, and morals will often constitute such external barriers. The external barrier limits the subject's freedom of movement, he cannot yield to the negative force of the internal barrier, but must stay within the field, i.e. stay subject to the field forces. So he begins again to run against the internal barrier, is again repulsed, and so on, with an ever-increasing tension. This tension determines the behaviour of the subject to an ever increasing degree; it appears not only in his overt actions but also in his thoughts. The only way out of the increasingly painful situation appears to lead across the internal

barriers, although heretofore it has defied all such attempts. Nevertheless hope persists for a very long time, and the greater the tension, the less foundation is required for such a hope (p. 63). - - - -

p. 410. "Later experiments of Dr. Dembo have proved that a purely 'objective' anger, an anger without direction toward a person, can arise. In these experiments the subject was alone in the room and received her instructions from slips of paper, the experimenter being concealed in another room from which she could observe the subject." - -

p. 405. "The Dynamic Theory of Emotion.

"The general attitude to be taken by this theory is this: the total field is permeated by forces which either hold it in equilibrium or produce change and

action. This interplay of forces applies to the Ego as a sub-system of the total field. Individual behaviour will, in our theory, be considered as the dynamics of these intra-Ego forces, conscious motion as the manifest aspect of these dynamics. The dynamics of the intra-Ego forces will often transcend the limits of the Ego, the motion being directed towards objects in the field, and of course we must include these object-Ego dynamics in our definition of the motive. ---- Flight may be connected with fear or not, according to the general dynamic situation. In the case of our fleet spinster the moments of escape would be quite unaccompanied by fear because, owing to the

dynamic relation between the Ego and the dangerous object, no tension would be aroused in the Ego. ---- But the instinct to escape" [= the "flight"] might be excited without any fear reaction at all, as when a fleet sprinter encounters a bulky and burly looking enemy. Flight, i.e. functioning of the escape instinct, would result, but it would be accompanied by a kind of joy-sensation, which the Ego would have to ascribe to the gratification of the escaping instinct". [Cf. Kantor's idea of compliance in order to dominate] --

p. 414. "The Physiological Changes in Emotional Behaviour. ---- In discussing the James-Lange theory (p 401) we have clearly pointed out that emotional behaviour involves the whole organism. The reason is easy to see.

Tension in any part will have reverberations over the whole system. Functionally these reverberations may be either of two kinds on the one hand the tension thresholds will undergo diminution a greater and greater part of the system. This becomes apparent in the field of limb movements in the calmly which Sherrington has called 'reflex activity' which occurs wherever directed action is prevented by a barrier and the tension is strong enough .... But the inhibition of these tensions is not confined to the skeletal musculature. It can and often does interfere with digestion by inhibiting the secretion of gastric juice, with sleeping, spontaneity and

415 gain adrenalin is discharged into the blood in copious amounts, with the ensuing effects of diverting the blood to the splenic muscles and increasing the blood pressure. On the other hand the system will counteract the toxins which begin to penetrate the whole organism so as to maintain the old balance as much as possible. The opposite action of the sympathetic and the parasympathetic parts of the autonomic nervous system indicates this second possibility.

"Thus these physiological changes lose nothing of their importance in our theory, and yet they are not constitutive of emotions, — in good harmony with Sherrington's and Cannon's results. Lastly, even in our theory the possibil-

ty means that such physiological changes might induce emotions. If the tensions in some other part of the system are heightened, they might affect the Ego, just as the Ego tensions, in our theory, spread to outlying systems. To test this hypothesis Hasaman gave human subjects injections of adrenalin and found that only a few men, which he explained by suggestion and predisposition, real emotions ensued, while other subjects showed no emotion at all, or only 'cold emotion', or feeling 'as if afraid', for instance. ~~Similar~~ This work

"~~These experiments~~ was repeated by Cantril and Hunt, who could confirm Hasaman's results except

for the fact that they could not explain the few cases of real emotion by Marañon's assumptions and therefore interpret them as a direct result of the adrenalin or its physiological effects.

"These experiments seem to answer our question in the affirmative. The tensions produced by adrenalin injection may spread and involve Ego systems and then produce real emotions. They may remain entirely outside the sphere of the Ego, no emotion arising: the third possibility, the cold emotion, lies somewhere between these two extremes; the Ego seems directly affected without being strongly changed."

662. "This may show that the Ego itself must contain stages which can be attained only by its indwelling in various kinds of (advanced) groups."

A few significant pages in Bhagavan Das "The Science of the Emotions" Theosophical Publishing House, Adyar, Madras, India, 1924. 19, 21, 22, XXIX, 33-34, 53, 62, 63, 65, 66, 70, 72-3, 75, 462, 56?, 260, 261-2, 263, 267, 268, 295.

Re the spark of the divine in each person, we should regret everyone for that, because out of that potentiality comes all the intellectual, aesthetic, scientific, moral & spiritual achievements & progress of the race. Use

must repeat the seed as much as the flower. Also by reason of the philosophy of "Acts".

In the U.S.A. another reason for hard work is the following economic decline: poverty due to our wastage of soil. E. Sears.

Simplicity is a frontal attack on money. K is a flank attack for reasons stated in Notebook XXIX pp. 150-151, 197.

Going back to India would be an instance of Toynbee's "withdrawal + Return" + : might be fruitful.

If money article gets printed send a copy of it to Mrs. Henderson at Antioch college, Ruth Fry, Horace Alexander, Peter Scott, Pierre Ceresole, Rees Bowen,

Jack Hayland, Philip Mumford, G W, A Hadley, Homer Morris, Furness, Henry Cadbury, Henry Perry, Hattie Outland, Howard Brinton, Quakers in Providence, Rufus Jones, Mary — Richie, the Young, Bill Penn, Moses Bailey, Hulett, Gay Mayo, Bundschuh, ~~Kent Bosko~~ Tilgant Benson, Chandler, Bernard Waring, Sing Wang, F. J. Sondale, Fred, Swim, Bill Penn, Dr AD Morgan, Dick Wendell ~~Henry Cadbury~~.

Quoted from "The Biology of Human Conflict" by Tilgant Benson, M.D. Macmillan, 1937.

p 409. "Specifically, the investigations in human behavior, clinical and community, of which this book is the outcome, give indication: (1) That instinctive modes of adaptation or disorder

of behavior are the expression of a condition that is inimical to man; (c) that the outer signs of this condition commonly called mental - manifestations are shown clinically in the nervous and psychoses, judicially in crime, and socially in our various economic, political, familial and religious modes and manners of adaptation - represent only the variable and secondary symptoms of a deeper-rooted, more basic disorder affecting the physiological processes of man as a race; and furthermore that the mental interpretations now given in explanation of these bio-physical behavior disturbances also belong to this same superficial and extraneous system of signs and symbols which they attempt to interpret; (3) that the real disturbance in the balance or coördination in man's behavior of which we see

the outer symptoms in the various expressions of man's mental life is due to a disturbance in the organism of man that is perceptible only within him; (4) that this physical disturbance affecting the organism's internal processes is indeed perceptible within man only as we employ a non-mental (non-symbolic) method of observing this non-mental condition existing within his processes, and that it is not to be perceived by looking outside of man or inquiring symbolically, mentally into it; (5) that this internal disturbance of function existing within the internal processes of the race is traceable to a conflict between those physiological tensions which preserve the organism's homeostatic security and integrity as a whole in relation to the external en-

environment as a whole and those physiological tensions which tend to premise the social relationships of individuals to one another through the more part-processions of security and integrity as now projected in our mental and social images of "right" and "wrong";

(6) that these two systems of adjustment of the organism to the environment belong to two distinct taxonomic patterns of adjustment intimal to it and that these two physiological patterns are discriminable through the difference in tension perceptible in the region of the organism's symbolically operative segment — a segment possessing a function common to the two systems, namely, the eyes and their adjacent structures. This discrimination in function becomes apprehensible according as the the primary, total adjustive pattern of the organism as a whole is the

secondary postural pattern (the individual's mind image of 'right' or advantage in relation to other individuals) maintains supremacy over the organism's behavior in relating it to the surrounding environment. " - - - -

390. --- " This system of persons fashioned of symbols and meanings to which the child was at first the passively conditioned subject and which it later gallivants to itself by voluntary choice, represents a voluntary system of reflex responses which are sharply demarcated from the primary involuntary system of responses occurring within the organism as a whole. The choice of stimuli or the activating impulses which take their origin in this cortical, apperceptive system are

also actively responds and derives from the impulses which originate within the organism as a whole. It is important to note that in this partial or conditioned system of reflexes the resultant persona, however intricate and complicated it becomes, is built up step by step of separately conditioned items or elements, that basically the function of this symbolic persona is an additive, accumulative one. In its process of acquisition the items or elements attainable and registered through the organismic cerebral equipment are practically unlimited.

Re simplicity

"In contrast to this gradual process of accretion characteristic of the organism's lower ambit of behavior let us briefly review the organism's reactions on a total ambit. The reactions occurring in

the total organism in response to the external environment are reactions to total situations. Here the stimulus produced by the total object or condition, unlike the symbolic, appellative stimulus to the partial or miniature segment, is a total organic stimulus. In this total sphere the organism's reactions occur always in relation to an internal central constant or to an established principle of organic equilibrium. There is here no additive process, no ever-toward unlimited accumulation. There is not the invitation to immediate acquisition or aggrandizement. If, for example, in the organism as a whole there occurs a condition of over-activity and fatigue, there results the organism's

spontaneous inducement to act. The disposition to act, however, is not in spite of the fatigue that incites it. The organism's action is measured only in relation to its internal need. So with hunger, cold, the play instinct, and the sex urge, the body aims only at fulfillment, at the restoration of the organism's natural equilibrium. Unlike knowledge or the accumulation of facts, hunger does not stimulate to an indefinite intake of food, nor cold to an unlimited degree of warmth, nor does sex lack its means of satisfaction and repletion. In short, throughout the sphere of the organism's total response its goal is the preservation of the health or harmony of the body's function by maintaining the equilibrium of its actions

in relation to an internal primary principle or central constant. ---

269. In this procedure it is indispensable that the student have recourse to the direct observation of his own organismic emotions. Verbal explanations are not enough. But at least I can offer in verbal terms some hint of the effective techniques to be employed in the effort to eliminate the internal conflict of tensions underlying our neuroses, individual and social. Yet even this hint presupposes the reader's recognition that socio-analytic observations are a prerequisite to our internal terminal definitions. Within this socio-organismic setting the initial technique which has proved of greatest assistance in the

experimental work of the individual and the group consists in avoiding the usual process of attentive fixation. Instead of attending to the image as projected mentally, the method consists in concentrating upon the tensional pattern or configuration that is the physiological basis of the attentive act. This procedure involves the experimenter's facility in maintaining the eyes in a convergent position of adaptation or in the position normal to the eyes when not engaged in symbolic or projective attention — the position probably most nearly approximated in the mind immediately preceding sleep. The increasing sensitivity to and awareness of this primary tensional configuration and its contrast to the secondary

Q

twisted configuration prevailing in symbolic attention readily leads to a capacity of differentiation between them. The elimination of an objective demarcation between these two internal patterns of reaction and the concomitant progressive elimination of conflict within the field of the organism's behavior have naturally led to our setting aside the symbolic or mental factors commonly assigned as the causative element in neurotic disharmonies. They have led to our shifting emphasis from the organism's immediate or inter-individual segment of behavior and to our placing it, instead, upon the organism's immediate, internal behavior configurations." — —

285 "How it is happens that in the complex

of reactions that constitutes the physiological pattern of the exteroceptive segment on the one hand and the total autonomic and proprioceptive pattern of reaction on the other, one special part or organ occupies a place which stands functionally midway between the two. In the pattern-complex that makes up the exteroceptive, symbolic system of reactions, the organ of vision occupies physiologically an important position. In the motor tensions associated with word-conditioned mentation or symbolic perception there are, of course, the formation of recognizing an object or process to which the organism's exteroceptive attention has been drawn. These muscular tensions connected with the function of symbolic perception are, as we know, recorded in very fine eye-movements. According to Jacobson,

Jacobson, Edm. "Eye-movements & Visual Discrimination." Psychological Bulletin, 1907, No 155 & 158; Dunlap, K. "The Complication Experiment and Related Phenomena." The Psychological Review, 1910, 157-174; Jacobson, E. Journal of Genetic Psychology, 1930, p. 3-14

'During mind imagination or recollection, the muscles that move the eyes contract, as if the subject were looking at the imagined object.' [Am. J. of Psychology, 1932, Vol XLIV pp 677-694; Am. J. of Physiology, 1930, Vol 95, pp 703-712; The Psychological Rev. 1924, vol 31, pp 339-47. Cf (Risq) also the Holt theory of Fr. Wick] These eye-movements are a constant concomitant of the process of symbolic mentation, and, like mental processes, they occur in sleep as well as in the waking state.

"But as we know, in the larger pattern-complex that comprises the organism's total action, the visual organ occupies also a no less central and important rôle. The eye, with its numerous systems of tectonic and

strains, is of central significance in the organism's kinesthetic, stereognostic and general proprioceptive function. In maintaining the organism's equilibrium, in coordinating its relation to outer space and time, and in the adjustment of its general muscular tone and balance in regard to the outer environment, the eye and its appendages play an exceedingly important rôle. Because of this central position of the eye functionally between the organism's exteroceptive or partial action-pattern and its proprioceptive or total pattern of response, the organ of vision constitutes physiologically an organic integral that is common to both these systems. One would expect, therefore, that this organ —[] would be especially

disposed to register subsidiary conflict or overlapping of function has been induced through a disparity of tensions between the two pattern-complexes. As we are well aware, even if a very small element is an integral part of a pattern-complex, the stimulation of this element is sufficient to excite a reaction throughout the entire pattern. It is therefore not extravagant to expect that if we might modify the reaction of this integral element, however small, we should be able to modify also the reaction of the pattern complex in which it is a functioning component.

"As a matter of fact one finds through actual internal observation that the organ of vision, and its adjacent structures afford a significant clue in the effort to give proper outline to the emotion of

overlapping and conflict existing between these two action-patterns. In the contradictory and quite irreconcilable sensations of strain that coalesce at this point of juxtaposition between the two physiological patterns one finds a valuable entering wedge to the internal physiological conflict between them. One finds that in this point of coalescence between the two systems he is provided with a valuable clue for seeing the organism's behavior in regard to two differential systems of response that have become too closely approximated. The tensions of the eye in orienting the organism in regard to the environment symbolically or potentially possess a wholly different character from the tensions of the eye

when responding to as an element within
a total system of kinesthetic balance
and coördination. While the two
types of tension characteristic of the
visual organ differ from one another
in their response to these two different
functions of the organism — the
postural and the total — each type
of ~~ex~~ tension is, of course, consistent
within its own domain. Between
these two types of visual reaction
there exists no essential disparity or
conflict — not any more than the
movement performed by the longus and
brevis pair in speech interfere or conflict
with their function in the process of
digestion. Interference occurs only
in the partial section-pattern belong-
ing to the symbolic or postural sha

eye-movement tends to assume the primary behavior of the organism by dominating the total behavior-system to which it is subordinate. Under these conditions the organ of vision registers strain and discomfort because of its function as a common organic integral in these two conflicting behavior-systems. [Footnote: It is interesting that there are discernible two distinct types of eye-movements corresponding respectively to the organism's two types of behavior-pattern. This phenomenon may be determined experimentally. If bodily after waking, provided the light is right—not weak and yet not too strong—one maintains the normal visual axis in a fairly steadfast position, it

is sometimes possible, with the eyes closed, to locate a floating particle (muscae volitans) in approximately the centre of the visual axis. When the general effectly conditioned, effective innervations — when the partitive mode is uppermost — the movements of this tiny dark spot against the dark 'visual field' are jerky. But when the total unconditioned mode is dominant — when there is a suspension of effort-images — the eye movements are such that the spot tends to move across the field in a sort of loop or parabolical curve. So that direct, objective, apperceptive observations of the eye movements show

that those which are under the direction of the organisms total pattern of behavior are slower, longer, and tend to take a somewhat circular or swinging course, while the eye-movements which are controlled by the organisms partial pattern of motivation are quick, fine, binding to take a course that is straight, and that may be described as darting or staccato.]

324. "When the organisms tensions and alterations are in line with the total intra-organic sphere, the eyes tend to become stayed and to maintain a more or less steadfast position. Certain observations upon myself have shown that under conditions of the organisms integration and total orientation the

eyes are maintained in a state of greater or less tonicness, while correspondingly the effect components occurring in thinking are automatically interdicted."

[See a organismic view in Coghill, G.E. "Anatomy and the Problem of Behavior"; London, Cambr. Univ. Press, 1929; Child - "The Biological Basis of Conflict in Behavior" - The Psychoanalytic Review, 1933, Vol XX, pp 1-4; Child "Individuation vs. Integration in the Development of Behavior": J of General Psychology, 1930, Vol. 3, pp 43-435; Child, "The Early Development of Behavior in Embryo and in Man" - Archives of Neurology and Psychiatry", 1929, vol 21, pp 789-1004; Child "The Neuro-embryologic Study of Behavior;

Principles, Perspective and Aim", Science, 1933, Vol 78, pp 131-138. Ibid, "The Structural Basis of the Integration of Behavior", Proceedings of the National Academy of Sciences, 1930, vol 16, pp 637-643; Ibid "Integration and Motivation of Behavior as Problems of Growth" - Jl of Genetic Psychology, 1936, vol 48, pp 3-19; Ibid "The Genetic Interrelation of Instinctive Behavior and — Natl Acad. of Sciences, 1930, vol XVI, pp 637-643]

117. "This enormous disproportion of function now directed toward the cortical or neopallial segment, due to the preponderant use of the symbol, has made far-reaching and unexpected encroachments upon the primary feelings and sensations of man as a total organism."

123. "The artificial coalescence of these two

separate channels of motivation and its effect in diverting the expression of the organism's behavior as a totality ~~is~~ is, according to our physiological findings, the case of the organism nervous or confused as it acts both individually and socially. For it has been shown through actual experimentation that the application of a technique which acts as a constant barrier to the passage of vocal effects along those habitual channels of inter-relational exchange gradually deprives those projections of their anticipated feeling-content and to the same degree these particular effects become assimilated within the patient's total organismic or primary total feeling. [See Burrow,

Page 4 VARIOUS this, this, this,

T. "The Reactional Affect and its Elimination" The British J. of Medical Psychology 1926, vol VI pp 209-218) In this way emotions which have become the oppression of a chronic misplacement of the organism's integral feelings are re-routed into their natural channels and now operate once more in support of the organism as a total process.

"In the case cited, all unconscious measures were related to the single unitary aim of affording the patient facility in the use of a technique through which he himself would restore those emotions which had become physiologically deflected and which tended habitually to clutter the symbolic, cortical avenues of interchange. Our conscious measures were ordered toward re-directing these deflected tensional

alterations into the systematic paths of reaction which belong to the organism as a whole. No effort whatever was made in the direction of altering the patient's ideas, illusions, affect-aberrations, inhibitions or other 'mental' symptoms, yet the patient's adjustment to himself and to his total environment was completely transformed. While the sole focus of interest was directed toward permitting the patient to acquire his internal tensions and skews, the conative results were registered in the sphere of his external adaptation. There was no discussion, nor reference whatever to his father or to their mutual 'ideas' of one another, but

the patient became entirely free of his former projected concern as to his father's or anyone else's ideas or projections in regard to him. He has resumed interest in his studies, and his whole subjective attitude toward his presumably subjective "symptoms" has become converted into a clear objective sense of their underlying physiological meaning within him. The emphasis, then, of our altered position is an emphasis upon the physiology of the interactions which occur within the organism, individual and physiotic, as contrasted with those interactions which are purely inter-ideational symbolic or 'mental'. — —

132. "The real disorder consists in a physiological conflict between the two spheres of attention or adaptation through which

the organism is related to the external world — between those general external tensional adjustments which relate the total organism to the total object (accretion) and those specific tensional adjustments which relate a specific segment of the organism to the part-image appreciated in the symbol of the object (attention). In brief, it has been our finding that the conflict is one between the physiological tensions and strains pertinent to the partitive or cerebral mode of attention in contrast to the tensions and strains that belong to the organism's attention as a primary and totally integrated function.

" As this altered physiological

133 approach gradually claim under medical application, the physician, who has habitually treated ideas with ridicule, opinions with opinions, will regard the ideas & the symbolic interactions of a patient as mere indicators of an underlying physiological disturbance within the patient's organism, and he will not rule & crush these various unbidden and unpredictable ideas and opinions as they spit wildly within and about the patient ---. He will discover that the nervo muscular modifications which attend the ideas which the patient has in his head - in his socio-symbolic system - are incompatible with the nervomuscular modifications which normally his organism as a whole; that the

individual's partial, symbolic system of adaptation or behavior is in conflict with his organisms integral system of behavior. The physician will find that this conflict is not mental, inter-relational or social, but that it is physiological. He will find that lesional alterations now symbolized in ideas and emotions have been artificially forced into the patient's central system and that these physiological alterations clash with and affront those organic lesions and modifications which pertain to the physiology of his organism as a total process.

Burrow's idea is in part that the conflict

is similar to the conflict in Pavlov's dogs when they had been conditioned to two different activities by means of a circle & an ellipse, separately, and then the two signs were more & more closely approximated in shape. It tortured the dog badly & finally he had a nervous breakdown. With man, symbols are a conditioning sign making one ~~of~~ set of reflexes, while the total motion organic reaction is an unconditioned reflex. The symbol-conditioned set has crowded over into the other set & now controls most of man's relations & activities. It may be significant that man's chief means of relieving his sense of conflict, frustration etc has been alcohol, whose chief effect is to depress the control of the symbol-using part of our brains.

The book bears on "Judge not". p 149 bears on James-Lange theory. Why not

chosen + entertain ideas of unity which will be harmonious with the Universe total adaptation + : have least inner conflict with Instrumental + Relation?

pp 150-151 How we should emphasize the use of the hand to round out the exteroceptive organs and take off the strain from over-emphasizing the symbols. p. 150 Do blind people have less memories than others? Or do deaf people or dumb people have less? This would seem to follow if these organs are the chief means support of the fore-brain.

Does all the book connect with Hatha Yoga?

pp 163-164 indicates a way to become detached from "the pairs of opposites". It fits with the Hindu idea to rule the source of difficulties within the self.

Also w. Jesus idea of doing good to all — enemies as well as others. Cf Buddha + Buddhism end to. Cf Huxley on non-attachment

(179)

Also the general thesis fits with Nietzsche's Beyond Good + Evil. Also it is correlated with Augustine's dogma on the fall of man; with the Gita on non-attachment 261 Much of the social inheritance is indispensable. 267 Cf x ugs. Cf Bales method, a fracture or relaxation of ugs. 287. Since ugs mask register the conflict, that explains the need for games by those who specialize in symbols, the intellectuals.

Does Burrows think that all sentiments (idea + affect) are partitive and bad?

p 187. If feeling + idea are always connected, and this connection is due to the polyglotic brain from too much fore-brain control, then (all affect) sentiments would be involved in this problem.

Has Burrows' group analysis made the

members better joined and happier; given them deep satisfaction? If not, I doubt its validity. No evidence of it in the book, but that may be intentional, to keep out sentimentality etc. The book ends agreeing with the evidence & arguments of G. Elliot Smith, Woodjones & Porteus, & Sira. Burrow does not give his evidence. Too much bold assertion & inference. Only hints of evidence. Looks as if he was afraid to give it. Less convincing.

It is not clear whether the Clinkfam & anger would disappear if the unity were reestablished. Jutt's book clears up this point. Burrows' ideas about what constitutes actuality, on pp 86-7, do not fit with Bell's & those of many physicists & mathematicians.

Burrows' thesis fits with Jaudlin's

idea as to truth being more important than love. Have members of the group become physically healthier? They should.

The book comes via biology & physiology to the emotion created by myths & religions & philosophy. But it stays in the biological realm. It is another indication that soul & body are one, no dichotomy.

Money equals the bionomic activities, mutual mini-functions - even more than other symbols.

Wouldn't manual work help to reestablish proper balance of inner tensions? Partly because hand is one of the strongest links between organism & environment which helps ego & yet is more an allergenic ~~not~~ organ than in the other. If so, this is another reason why K and other manual

work should be done by the intellectuals who, through symbols, control the rest of the population.

Because these helps to give us charity toward inhibitants + criminals. What they do is not their fault. So we can more easily forgive them.

Just as these nations ~~joined~~ required actual group experience to destroy + eliminate so nothing but action can create unity in the physique. So I must live out my belief if I am to really help world remain, as well as for the sake of my own sincerity and so that I may win to deeper insight. "Divine dualism" of Wolman.

The strength of the substrate of physical unity is a million for masses of U.V.R. despite L. Hunt's statistics. U.V.R. reaches down through the symbolic realm

into the primary unity, & restores the balance between the symbolic system & the ontogenic organic system of relationships. I ~~think~~ this suspect this is so. How does it do it? Consider in detail the 2 processes. Galt! Look here.

Relax eyes, also ~~spreads~~ muscles of throat, lips & tongue because of their use in the expression of the symbolic system. Relaxation of throat muscles should help ease off the thyroid. Relate Bunnow's whole idea to gland control system. Is there any nerve connection between eyes & gland controls? Via other nerves or other muscle tones? Of fascination or adaptation & pain. Pain set off the adrenals.

Significant pp in Bunnow book, in addition to those from which quotations

in table above: - 5, 7-10, 12, 15, 16 of Hunter,
17, 19, 20, 22, 26, 27, 28 of nvr, 30, 31, 37, 38
(on amputated thumb), 40, 42, 47, 50, 53-4,
55, 56 (date this to effect of mine of 11, 55),
58, 60 (date & all this to anatomy of brain & nerves)
63, 65, 68, 71, 72, 73, 74, 76, 85, 87, 89-90,
91, 92, 93, 94, 95, 97, 98, 99, 100, 101, 102, 111,
114, 116, 117, 122, 130, 131, 135, 137, 138, 139-140,
143 note, 144-5, 147, 148, 150 + end, 151 of Swiss
152, of gun look on pinned man, 154,
155, 157, 158-9, 160, 161, 162 ?!, 163, 166, 167,
179 of Portens &, 180 ?! genius, 181, 184, 192,
200, 201, 204, 213, 214, 233 money & machines,
239, 242, 243 ~~sympathic effect~~, 255 of Swiss?,
261, 267, 275, 278-9, 280, 282, 283, 286,
308, 316, 315, 316, 331, 333-4, 341, 343-4,
348-350, 354, 358, 360, 366-7, 370, 371, 373,
377, 378, 379, 381-2, 388, 394, 395, 398, 401,
408.

Burrows uses affects in unusual ways, not usually consistent with his glossary definition + synonyms of p 10, 121, 123.

If Burrows' idea be true we must find ways to build up the organic orthogenic system, + to work out a proper balance between the two, + to get symbolisms free from affects, + get at least the leaders to know what is happening. What can be done in schools while children are young? K is this problem. Money efforts should help here, by making one powerful symbol system. After training of children + substituting standards of advantage "good" "bad" etc, + change it to physiologic standards of physiologic fitness.

Burrows idea helps to prevent other

under self-satisfaction or depression. Some people think I'm good; some think I'm bad. Really I'm neither, either both all at once. I.E. all that is irrelevant. All that is relevant is my biological [and spiritual org] unity with the rest of the human race. My job is to build up a support set in accordance with that unity, regardless of what anybody says or does to me or about me.

It throws light on "wind not emit" or the mid door. The opposites only stimulate his sense of his own rightness. Cf Wm Galt - Phyloanalysis p 120. Also it helps to prolong the general neurosis. It is there & to be resisted it must be on a non-rational biological basis, aimed not at the apparent analysis

of dispute but at ridding both sides of their preoccupation with symbols and getting both sides to realizing through their fundamental unity. What will help toward this conversion? Help clarify people's minds as to meaning of & aims of such resistance & ~~such~~ continuous effort. throw light on "right-conscience" indignation. why symbols.

Does the mere perception of the physiology thereof clear up the situation? Apparently not, tho that is part of the process. The intellectual ~~as well as~~ apprehension as well as the experienced observation of the immediacy of these symptom effects & concern with "I", "right" "good," "bad" etc counts in helping to release the bond.

Swinburne & Wordsworth & Elliot Smith & Freud should help clarify the

proper
boundaries of ~~sphere~~ field of action of
symbols & of non-symbolic relationships

From "The Reabsorbed Affect and Its Elimination" by Tygart Burrow - British J of Medical Psychology, Vol VI, pt III, 1926. pp 209-218.

210 "We all recall now & then a certain very early, all-pervading, childish mood compound of weirdly very simple, almost animal affects. - - There was, you remember, 'Nice Mama', 'good Papa', 'bad F'do frighten baby', 'naughty little wicked baby'. We all remember the remote educative influence of those early nursery days - which there were imposed upon the childish organism those affective impressions which were the mind's predigested food values. But note how this primitive constellation of definitions & social affects - built up about the very simple, irreducible formula 'you and me', that is to say, the self and the op-

points – the self within and the self without. There is no basis of common evaluation. There is just this ignorance of affects induced and sponsored by Mama and Papa as the major components of our affective nursery environment. There is no thought, no judgment, no authentic criterion of values. There is only affective response to impressions in the outer world of behaviour relative itself to baby's feeling. This is the equipment with which we children must grow up in the midst of our social environment – this affective equipment fashioned upon the universal formula, 'you and me', that is to say, 'your behaviour as it relates to my feeling'.

---- The same formula now made, for example, 'I like Robinson, 'I don't like Smith', ---'Robinson is good', 'Smith is bad' ---- Not, reposing solely upon the exigencies of my own feeling; 'I just don't like Smith' – and by this what I really mean is that he does not measure up to my

standard. ---- The 'I', the self that does not like Smith, is exempt, you see, from all self-questioning. But who am I to be liking or not liking Smith? This is a matter into which the ego or 'I' does not look. ----

Here in this early inkind emotional reference we may discover the original relationship of one individual to another. And from this primary formulation of an attitude 'you and me' we may begin to trace the extension socially of our mutually coloured affects due to this factor of prejudice in favour of the 'I'. ---

"If we will analyze these early mental evaluations of the individual, we shall see that they rest upon a finite unexpressed assumption. We shall see that in the attitude of the parent or nurse toward the infant, when they say 'good Baya', 'bad Fido,' the 'good' and the 'bad' are presumably

213 assumed entirely with reference to baby as criterion. That is, Papa is good to baby – therefore Papa is good. Fido is bad to baby – therefore Fido is bad. But this is not baby's criterion at all. It is the criterion imposed by Mama and Papa on their baby. Here, in this artificial social situation is to be found, I think, the genetic source of projection and of ideas of reference as they occur in the insane. ... This so-called normal attitude of the nanny with reference to the infant underlies as does the normal thought processes of our so-called adult life. ... This early infused emotional reference is responsible also for the presence unconsciously of these same mechanisms and notions in the midst of our normal thought processes. The infant that is, taught projection. This may automatically into a habit-projection with

expect to his subjective effects generally. ---
--- "How, you ask, is really an arbitrary projection based upon the prerogative of the 'I':
If I am a Methodist, Methodism = good.
So I say. But what I really mean = that
Methodism = good because I am a Methodist. ... But in all these evaluations our
equation = false, because the only term
evaluated = the term predicated, that is,
the term opposite the 'I', and that
solely on the basis of the subject's criterion.
---- "If then the social effect = always
a projection, if it always leaves out of
account the stimuli or subjective term
and demands that the responsibility of
correlation rest upon the stimuli or
objective component, clearly our task is
to turn to component number one, that
is to say, to the subjective side of the
projects. ---

"While I think it is true that the individual's effect is now beyond recall, that having become socially crystallized his whole connection has gone out with it, and that he has now nothing with which to recall it, nevertheless I think it becomes possible through the adoption of a group or communal technique of observation to create a basis for the recovery of the organism's primal integrity. It is thus possible to retain the natural continuum that was the original substrate of our mental organism prior to the artificial 'you and me' relationship first induced through the emotional upheaval of the nursery period. With this socially plastic continuum as a background, it has been experimentally demonstrated that

the tendency of the individual to the projection of arbitrary effects may be objectively brought to book.

"It must be clear that the remedy for the projection of an effect – the recalling of the effect. It must be clear that if the ground I have with Smith is truly spurious, if the ground is really within myself and owes its meaning to a social reference and of the moment, it is only the recalling of such a ground back to myself that will find the way to its evolution. ---- when in this laboratory the 'I' says 'I think', 'I like', 'I believe', 'I am', a consensus of observements upon the evaluation of that side of the equation, that is the 'I' when I voluntarily 'like', 'believe',

'think' or 'am'. The laboratory says to this 'I': 'Who are you?' 'On what basis do you stand?' 'Produce your credentials'. 'Are you scientific or are you a bundle of unexpected personal biases, having their genesis somewhere in the prerogative that is the mere prejudice of the 'I'?' In other words, the individual is thrown back upon the internal or subjective side of his question and is presented with the problem of accounting to himself the effect he has unconsciously projected upon another. But if anyone thinks it a simple process to recall the projection of an effect, let him try it. Let him try it over and over and over again, for I promise him he has undertaken the impossible task. The projected effect does not return to the individual. He has lost all control over it. He is helpless in its hands.

--- "In psycho-analytic circles to the contrary notwithstanding, his mood conviction is his sole conviction and, though it may be subject to temporary modification or management, his mental mood conviction is indelible. In this situation the laboratory technique consists in challenging the emotional reference or projection of the subject. --- The objective laboratory turns as a consensus toward the subject or individual with a view to the objective analysis of the various elements entering into the subject, when the subject reacts; when, for example, he says, 'I am irritated with this one,' 'I like that one ---

"In this process the subjective projection is found to be infinitely

complex and correspondingly susceptible of an infinite reduction in the direction of simpler terms. The unexpected result of the reflection of the subjective component to its simplest terms proves to be the quite spontaneous reabsorption of his affect with regard to the objective component in question. That is to say, with the resolving of the subjective term to its indivisible elements there simultaneously occurs the subject's recognition of his complete continuity with the alleged differentiae of the object. Where formerly there was assumed an organic irreconcilability or resistance due to the unevenness of the equation based upon the prerogatives of the 'I', the disparity between the subject

and object becomes resolved in a spontaneous identification between the two.

"And so if it is true that my criterion of truth is to be traced to a complex social suggestion, and if upon the analysis and resolution of this social reference there ensues no sentiment or criterion whatsoever, there is clearly demanded a fundamental evaluation of our social relations generally. It is this that our laboratory experience demonstrates experimentally - that the social group with its social or public sentiment - but a profound reference based upon the subjective prejudice of the 'I'. In such a finding we are going far, it seems to me, toward the establishment of an approach to our organic behaviour such as my elements

and ultimately eliminate completely our personal as well as our social conflicts and ~~disharmonies~~ disharmonies".

The above article indicates one reason why we should do good to our enemies. By acting as if we believed in our unity with them, the action helps us to remove our former hostile affect and helps him to do likewise. Such action should also obviate or annul the affect of sentimentalistic "love". The doing takes us both out of the realm of symbol and of the projection of affects.

By knowing a manual skill which one can teach to the unemployed, one needs less financial help to help them.

) - there any relation between T. Burrows's thesis and request for personality? Any relation to the attitude & action of C.O.'s in wartime?

T Burrows book may indicate how to alter or create new instruments, throw light on conflicts, also on religion & need for manual work. Also perhaps on the very problem of change if we go to India. Cf with Marston & Shipley.

—

One chapter title for my book might be "Yes, but —"

—

Make R V R seem alternative to soldiering, using the new book on history of militarism.

—

Liminality is necessary in order to stop & consider, in order to comply in such a way as to make truth dominate Caleb. Relate this

to "Render unto Caesar".

Consider my policy in letter to Dick S. re
sleeping to conquer

Relation between respect for personality
+ the feeling of egoism + of separateness

Disunity of the entire civilization is deeper
in West than in India, because Indian
culture has deeper unities and ways to
such unity. This is another reason for
going there.

Maybe Hatha yoga is a way of getting
back to the orthogenic awareness + organic
unity that T. Burrows is seeking

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Kurt Koffka - "The Biology of Human Conflict" 146-174,

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pp. 1-5

"Hormones in Relation to Human Behavior" - James Bertram Collup
pp. 5-10

"Elements of Psychology" - Knight Dunlap
pp. 11-45

"Habits, Their Making and Unmaking" - Knight Dunlap
pp. 48-69

"Christianity and Economics" - A.D. Lindsay
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"Psychological Needs" - D. Katz
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"Technics and Civilization" - Lewis Mumford
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"Principles of Gestalt Philosophy" - Kurt Koffha
pp. 130-144

"Biology of Human Conflict" - Trigant Burrow
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"The Reabsorbed Affect and Its Elimination" - Trigant Burrows
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(no book titles noted)